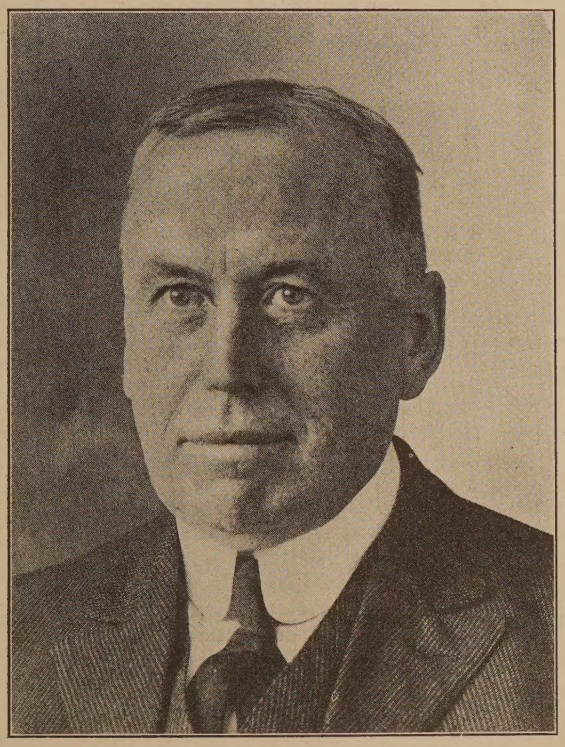
The Universalist Leader

A Journal of Tomorrow

Boston February 12, 1921 Chicago



LEVI MOORE POWERS
March 21, 1864—December 27, 1920

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

The United States spent enough on guarding the border and the Pershing expedition into Mexico during the year of the Columbus raid to build in every town in Mexico of more than five thousand people a college, a community center, a hospital and a church, and to equip them magnificently, and there would be left over a sufficient amount to endow the public school system of each of these towns with nearly seven hundred thousand dollars. When will the ways of war give place to the far more effective ways of peace? (*Christian Work.*)

υ λ

If children couldn't learn faster than adults learn by hard experience, they would be sent to a home for feeble-minded. (*Baltimore Sun.*)

υ λ

At the cost of millions, says the *Boston Globe*, Massachusetts has built a system of magnificent park boulevards and highways from the Atlantic Coast to the Mohawk Trail. "No sooner do these roads bring the splendors of our landscape within reach of the eye (and we are no worse sinners in this respect than our sister states) than we allow them to be defiled at every turn by glaring atrocities which urge us to invest in this brand of tooth paste and that brand of chewing gum." The Women's Municipal League of the City of New York, which quotes this and evidence of the continued existence of the billboard evil, draws attention to the work of an English society recently formed to check this abuse, and demands organization of public citizens for drastic action here. (*The Survey.*)

υ λ

Propaganda of a novel and commendable type is the invitation issued by French authorities to influential Germans—mayors, members of the Reichstag, high officials, clergymen—to visit the devastated districts as the guests of France and thus get an object lesson of the reasons behind the insistent demand of France for reparation. It is believed that a clearer conception of the damage wrought will induce a juster attitude to France in her demands. (*The Survey.*)

υ λ

Economically desirable and inevitable as disarmament is, it will not prevent wars. War-prevention can come only as do other reforms, through drawing nations together in constantly better mutual understanding; through the settlement of differences by agreement, arbitration, and court action; through building up a repugnance to war with the spirit of international righteousness. (*Washington Herald.*)

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THE Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

Motion is not always progress!

* *

The spirit of criticism hears criticism in the most sympathetic speech.

* *

Until theology is translated into religion it is like unto the barren apple tree.

* *

A shallow brain armed with a fluent tongue may endanger the peace of the world.

* *

The argument that is buttressed by an oath or a bet has confessed its own weakness.

* *

The magic carpet is but the right book which will carry us anywhere, but it must be the *right* book.

* *

The Bible has use for external authority, but its enduring and irresistible power is its internal truth.

* *

It is easier to escape the actual punishment for our sin than it is to escape the feeling that we deserve it.

* *

Only those who are punctual at church can justly insist on the minister being punctual in closing the service.

* *

It doesn't make much difference whether you call it "divine right" or "legal right" if the privilege of exploitation results.

* *

Individualism is potentially savage and may at any moment flare into active savagery. The social sense is civilized and Christian.

* *

When one reasons that his reason is all sufficient to settle all things he will do well to wait until to-morrow before proclaiming his conclusions.

* *

A little bird swinging on a swaying weed and flooding the day with song is not boasting of his achievement, but he is doing what no man can do!

* *

When any individual, or any group of individuals, has private interests that are subversive of community, state, national, or human welfare there exists a potential public enemy whose open rebellion becomes only a question of policy, not of principle.

* *

The essence of democracy is doing things together. In government lies a power of compulsory co-operation rightly impossible in religion. Many people contribute to the erection, equipment, and maintenance of a court house, or a school building, whose purses remain tightly closed to any crime-preventive, or otherwise philanthropic or religious solicitation.

* *

Universalist Comrades

Pressure on our columns delays publication of accounts of the two splendid meetings at Waterville, Maine, and Boston, at which state chapters of the Order of Universalist Comrades were organized. There will be full reports in next week's issue.

A Crusade Call

Nearly every parish paper that comes to headquarters shows that our churches are actively enlisted in the Murray Crusade. Here is the call of Rev. U. S. Milburn of Salem, Mass., to his people:

> "Two years ago we raised our quota of money in the Drive, and we felt elated; we had cause to be, having as we did more subscribers than any church in the denomination. To-day there is a crusade for people—men, women and children. Our quota is an increase of 100 per cent. Will we fail here? God forbid! Brethren, our parish officers have reported our financial affairs in good shape, with all bills paid. That is the beginning, not the end. It bespeaks a strong body. Is it well with the soul? What does it profit to have a church with a robust body, lacking a vitalized soul? Church membership is the soul, and the thing that counts most. We must not fail. Brethren, I commend this to your most powerful and earnest considerabion, as the greatest item of importance with which this meeting has to deal."

Truth or Authority

Every little while events prove that something vital is involved in the question of whether we shall have Truth for authority or Authority for truth. A year ago the Baptists appropriated a quarter of a million dollars to establish a denominational paper. They elected Dr. L. A. Crandall editor at what would seem, to most religious sanctums, a princely salary. From the first Dr. Crandall made an able modern and

liberal paper. Soon came rumors that he was not sufficiently orthodox. Now comes an unexpected end to his editorship, joined with reports that all "liberals" in Baptist schools and colleges are to be hunted out and removed. The liberals can stand it if the denomination can.

* *

THE VALUE OF IT

IT has been well said that nine-tenths of our human life is hidden. It is well for us to remember this fact. Hidden from the eye of man are the instincts, passions and desires. Hidden from view is the inner life. In times of great crisis this unseen life comes to the surface and determines the course of the individual's actions.

This is a truth for us to remember in these days of the Murray Crusade. Church attendance and church membership are of inestimable value to the individual who attends and joins the church. They help to strengthen and beautify that life within. Herein lies the explanation of that calm and peace which we note in the lives of church people when sorrow or disaster comes. We sometimes wonder if our preaching amounts to much. After attending funerals in the homes of church people and non-church people, we have come to the conclusion that the constant pegging away at life's great realities in hymn, Scripture, prayer and sermon week after week and month after month, strengthens all unconsciously that hidden life so that when the hour of testing comes the strain is borne easily.

Joining the church has its influence not only upon the person who unites but also upon the lives of others. The very fact that some prominent people in the community do not join the church and are not regular attendants at its services is a demoralizing influence in that place. Some lad or some girl in the hour of temptation may fall because, following another's example, he or she neglected the church and thereby failed to develop that hidden, real life in the way of righteousness, in the way of the Lord.

* *

THE COST OF YOUR PAPER

YOU do not expect your church to pay dividends. Indeed you would be ashamed of it if it did. You expect to provide the money for it to do its work adequately. The evidence of that is to be found in the large increases in every church budget.

The situation is no different when it comes to your church paper. Possibly you do not realize how costs have increased. Here are cost figures compiled by the *Minneapolis Tribune* based on 100 as the starting point in 1907:

	1907	1914	1917	1919	1921
Wages	100	178	191	245	393
Newsprint (paper)	100	177	367	383	623
Newspaper postage	100	147	166	214	337
Ink	100	200	204	192	331
Editorial news	100	120	125	182	241
Taxes: State, county and city	100	127	158	222	428
Miscellaneous	100	125	133	112	244
Total	100	159	222	249	411

This is the explanation of increases of from 50 to 150 per cent in selling price and advertising rates of most of the secular and religious press.

The Leader has delayed any advance at the request of the Universalist Comrades, who are engaged in a splendid and successful campaign for additional readers. It does this, knowing that each additional subscription increases its deficit. It does it knowing that it can trust Universalists. Every little while there comes a gift or a legacy from some hitherto unknown friend that proves our trust is well founded.

* *

LEVI MOORE POWERS

THIS memorial number has been a labor of love for the *Leader* staff. Almost from the time he entered the ministry, Dr. Powers has been a contributor to our columns. He was long a trustee of the Publishing House, and a director until his removal from the state. He was a member of the editorial staff of the *Leader*, and no one entered more eagerly or helpfully into the plans for its larger usefulness.

His real gift to his associates, however, was himself. When we stopped to think of it, we knew we admired him, but we knew without thinking that we loved him. Living is poorer without him. Life is richer because he lives.

* *

THE SECOND SOCIETY OF UNIVERSALISTS

A PETITION has been filed in the Massachusetts legislature for the repeal of the charter of the Second Society of Universalists in Boston, commonly known as the Columbus Avenue Church, and asking that the Governor of the Commonwealth appoint a receiver to take over the property and administer it.

At the hearing, the Universalist General Convention and the Massachusetts Universalist State Convention supported the petition through their counsel, Mr. A. Ingham Bicknell, now treasurer and formerly president of the Massachusetts Universalist State Convention. Dr. Lee S. McCollester, Chairman of the Trustees of the General Convention, Dr. George E. Leighton, Superintendent of Churches in Massachusetts, Victor A. Friend, President of the Boston Sabbath School Union, and Dr. Frank Oliver Hall urged the passage of a bill providing for a receivership. The Rev. S. H. Roblin, D. D., minister, and A. A. Gleason, formerly clerk and now trustee of the Second Society, appeared in opposition.

It is deplorable that long standing differences between this church and the State and General Conventions have come to such an open breach. It is fair to say that officers of both Conventions have labored long and earnestly to prevent it. The contention that the society, the wealthiest in the denomination, has practically ceased to function, is most serious, but the representatives of the society have raised issues of greater gravity. They contend that the church of Hosea Ballou and Alonzo Ames Miner is not a part of the Universalist denomination. They also maintain that if it ceases to exist as a corporation its great property will become the private possession of those who happen to be its present members. On the legal questions involved we can not pass, but we submit that

there can be no difference of opinion as to whether Dr. Miner, Thomas A. Goddard, and their associates meant to build up a Universalist institution, or to create a fund to be divided between a few individuals.

* *

PRAYER IS POWER

THE Foreign Missions Conference of North America is a master of the science of missions. It specializes in unity. But it is wise also in another respect, as was evidenced at the Garden City gathering. Before and after each session, in the morning and in the afternoon and in the evening, there was a period of thirty minutes of devotions. These people prayed. The program was saturated with prayer. They prayed. They were near to God all the time, and naturally they had a fervor and zeal and enthusiasm in their program of world service. It is noteworthy that the laymen of the Universalist Church, these men who are Comrades alive, in all their conferences and services pray to God before they do anything else. They do this whether the gathering involves two or two hundred. This organization will amount to something on this basis. Saturate the meetings of all church bodies with prayer and you become more intimate with God. The Murray Anniversary Crusade must be saturated with prayer. You can't do church business without an understanding with God. A church without this spiritual passion never rises to that upper room of Christ and his disciples. It is always in the cellar. Lincoln knew the necessity of this agreement with God. We succeed only when we are on God's side. Comrades, it is wise to pray.

* *

SECRETIVE RELIGIOUS DIPLOMACY

SECRECY without any kind of organization, says Alvin Johnson, writing in the *New Republic*, has resulted in a chaos of cut-throat competition in the contracting field. Secrecy with organization can produce only one result, collusion and extortion. This was written concerning "The Building Industry." The question arises naturally whether similar things are not also true in spiritual building as in the erection of mere houses "made by hand."

Much discussion has recently been aroused by a brief cabled news item, reporting a criticism by the Pope concerning the Y. M. C. A. Even at this writing the full text of the statement from Rome has not appeared in print. Perhaps both sides are "beating the air," which was a way Paul preferred not to fight. Perhaps there is a theological argument behind the whole affair. Perhaps it will be as difficult for neutrals to determine whether there is or not, or if there is, how much influence it has, as it is to determine that matter in the British-Irish tangle. But, again, perhaps, it is a clash between administrative policies, between two forces neither of which has been noted heretofore for making its own declarations defy misinterpretation. It may be that in the critical contact of the two the general public may secure some enlightenment. To those by barriers of belief made as ineligible to membership in one as in the other, this result seems not wholly undesirable.

Some rather startling statements, however, have been made even thus early. One in the *Outlook* reads: "The Young Men's Christian Association is open to all creeds." This is decidedly important if true, but it seems previously to have escaped much desirable publicity. Perhaps however this writer refers to other than "active" membership, though forgetting (in a manner to which we are not unaccustomed) to mention the fact. And possibly here is the meat of the argument.

That the question at issue at least involves this angle of consideration, is suggested by the comments of the Rev. John J. Burke, secretary of the National Catholic Welfare Council, as published in the *Catholic News*, from which we quote the following paragraphs:

> The Y. M. C. A. as a welfare organization did splendid work for our soldiers and sailors through the days of the war. It extended its help to Catholics, Protestants and Jews.
>
> The American public has been accustomed to look upon the Y. M. C. A. as a non-sectarian institution without any special religious propaganda. The Y. M. C. A. makes the claim and seeks to enforce it by every means within its power.
>
> But it is a serious error to suppose that the Y. M. C. A. is a non-religious or a non-sectarian organization. It is professedly and officially a Protestant Evangelical association. No Catholic, no Episcopalian, no Jew, may hold office or become a full member. An absolute condition for full membership is religious profession in one of the Evangelical Churches.

Most of the criticism of the Y. M. C. A. in war time came not from lack of its service, or its desire to serve, but from the fact that not until actually compelled to explain fully, did its leaders take the public into their confidence. Their first explanations dealt with minor details and were completely inadequate. These did not eliminate the antagonism at all. Later they came forth with statements and evidence that met the demand and in the main justified their course. The same policy of secretiveness has ever obtained concerning their "active" (that is voting) membership. Canvassers for financial support of the Association have frequently been unaware that Universalists could not become "active" members. Why they so firmly stand for the "Evangelical" boundary is one question. But why they evade the public knowledge of their bold (?) stand is another, and even in spite of the statement in the *Outlook* we are doubtful whether the mystery of it has yet been solved.

Even somewhat pagan states at last have been brought at least to the consideration of "open covenants, openly arrived at." Can the world be saved to a righteousness of fair play by ambiguous or secretive methods, whether they be the effort of Catholic or Protestant enterprise? However, everybody knows that a Universalist is not eligible to membership in the K. of C., though not all our own people realize that they are barred from active membership in the Y. M. C. A. Here lies one point of religious distinction. Should not Evangelical evangelism be able to stand on its own feet either at home or aboard? "Secrecy," says an editorial in the *New Republic* of recent date, "is the one thing democracies most resent; sincerity, no matter how confused, the one thing they most admire."

The Rev. Levi Moore Powers, D. D.

IT would have been a privilege and an honor for any one of those permitted to take part in the memorial services for Dr. Powers to prepare an inclusive tribute to one who held so deep and sure a place in their hearts. But Dr. Powers was too versatile and too virile for that. Moreover, his searching integrity would have feared such treatment might over praise virtues and ignore faults. He would say with Cromwell, "Paint me with every blemish."

The services at Washington and Gloucester were in the hands of those who knew him long and loved him well. Their record is the revealing of the man.

THE SERVICES AT WASHINGTON

SUNDAY morning, January second, Dr. John Van Schaick occupied the pulpit of the Church of Our Father, and made the following statement:

It becomes my duty to announce formally to this congregation the death of the pastor of this church, Dr. Levi Moore Powers, on Monday, Dec. 27, at about 9 a. m.

Those who were present a week ago know that Dr. Powers appeared to be in his usual health and spirits. There was no intimation of anything wrong.

Things were against him in the morning, in some ways, the organ failed, the back door had been left open, the church was cold, but he preached with strength and insight.

He made calls in the afternoon. He went back for the second service, the Open Forum, over which he has worked so hard.

Many of you were here and witnessed his delight at the success of the meeting. He had great joy in the success of other people and he was pleased with the attendance and the address.

As always, his car was at the service of somebody or other, and he took some of his friends home in it. That was his last parish service that I know of, and these friends spoke of how well, how strong, how cheerful, he seemed.

Then to the minister who eats little in the midst of the cares of the service there came the carefree Sunday night supper, that I personally can understand so well. There he declared that, although it had been a very hard day in many ways, somehow he felt more encouraged over the outlook for his work here in Washington than he had at any time yet. And he said there in the privacy of his own home what lay so deep on his heart—the thing he had said over and over again—that he must make this year's work the greatest year of his life.

In the sense that "he being dead yet speaketh," how true that may be!

He complained of distress in the stomach before he went to bed, but seemed relieved by home remedies. He was up and dressed the next morning, but was walking the floor in pain.

The doctor came and he walked to the bath-room with him, as he was seized with nausea, and there instantly expired. He had worked too hard on Sunday. The physical body could not do its work. The heart gave out under the strain.

The funeral services were held at his home on Wednesday because of a desire on Mrs. Powers' part to carry out Dr. Powers' wish to have everything simple. And although he loved flowers, as a minister he had seen so much done at these times which people could not afford, and often such lavish display, that he reacted from it and did not want flowers. All the organizations of the church combined in sending one laurel wreath.

I conducted the service and Prof. Clarence R. Skinner of Tufts College delivered an address which will be repeated at the Gloucester, Mass., Memorial Celebration, and which I hope will be printed in the *Universalist Leader*. It showed an understanding of Dr. Powers which all of us who had gathered there in sorrow deeply appreciated.

One of the hardest things to bear for ourselves or for our friends is misunderstanding. Dr. Powers was one peculiarly exposed to the danger of being misunderstood and all of us felt that Professor Skinner cleared up many a misunderstanding and showed us the man we respected and loved.

Mrs. Powers particularly requested that we read at the service the lines which Stevenson wrote for his own epitaph. She said she had heard him repeat them with such emphasis and appreciation. And especially the line, "I laid me down with a will."

Under the wide and starry sky
Dig the grave and let me lie,
Glad did I live and gladly die,
And I laid me down with a will.

This be the verse yon grave for me:
Here he lies where he longed to be;
Home is the sailor, home from the sea,
And the hunter home from the hill.

In accordance with Dr. Powers' convictions and wishes, his body was cremated on Thursday morning. The ashes will be taken back to his native New England.

Mrs. Powers, who has shown herself worthy of the strongest and best traditions of her Tufts blood and worthy, as she has always been, of her place by the side of Dr. Powers, will go back to Somerville, Mass., as soon as she can finish doing the necessary things in Washington.

There were nine clergymen at the funeral of Dr. Powers, including Professor Skinner and Dr. Van Schaick, Rev. Arthur W. Grose, D. D., Rev. Henry A. Abbott, Rev. LeGrand Powers, D. D., Rev. W. H. Grigsby of Washington, Rev. Mr. White, and Rev. Herbert E. Benton of Philadelphia, brother in-law of Dr. Powers. All these are Universalists. Rev. U. G. B. Pierce, D. D., Unitarian, also attended the services.

The Board of Trustees of the church met on Thursday, requested me to conduct the communion

service to-day, and passed the following resolutions:

The Trustees of the Murray Universalist Society, assembled in special meeting called for the purpose, hereby adopt the following resolutions:

Resolved: That while we bow in submission to the irrevocable decree that has removed from among us our beloved pastor, the Rev. Dr. Levi Moore Powers, we mourn our loss with deep and sincere sorrow.

Resolved: That Dr. Powers brought to us and to the Church of Our Father a high and inspiring message and a call to renewed and better effort for the elevation of our souls and of humanity.

Resolved: That we are sensible of a great loss and deprivation, not only to the Church of Our Father, but to the Universalist Church at large and to those efforts for the improvement of the conditions of society in which Dr. Powers took so vital an interest.

Resolved: That a record of our appreciation of the services of Dr. Powers be made by spreading these resolutions at large on the minutes of our society, and that these resolutions be read at the morning service on Sunday morning, Jan. 2, the congregation being requested to remain standing during the reading thereof.

Resolved: That a service in memory of our late pastor be held at the church on Sunday morning, Jan. 9.

Resolved: That a copy of these resolutions be sent to the family of Dr. Powers and a copy to the *Universalist Leader.*

C. Leonard Brown, Secretary.

The committee in charge of the memorial services to be held Sunday, Jan. 9, 11 a. m., has asked me to conduct the service and be one of the speakers, and the Rev. Arthur W. Grose, the Rev. LeGrand Powers, the Rev. H. A. Abbott, and Mr. Frank H. Briggs to speak briefly.

* *

THE MEMORIAL SERVICE JANUARY NINTH

ONE of the largest congregations of the church year assembled in Washington, at the Church of Our Father, Jan. 9, for the memorial service in honor of Dr. Levi M. Powers.

Dr. John Van Schaick, Jr., conducted the devotional services. Hymns 689 and 644, two of Dr. Powers' favorites, were sung: "Oh, love that will not let me go," and "Master, no offering costly and sweet."

Mr. Frank H. Briggs, moderator of the society, then presided and spoke himself as follows:

"In accordance with the resolutions adopted by the trustees of this parish and which were read last Sunday, we have met here to-day to do honor to the memory of our late pastor, Dr. Levi M. Powers.

"In the few words that I shall say it is not my wish to indulge in fulsome eulogy, but to register for myself and the parish that I here represent a just meed of praise for the real character of the man, a tribute to his culture, his honesty, his fearlessness, his high ideals and his devotion to a life of service for humanity which proved that to him the doctrine of the brotherhood of man was more than a theory—a living and moving force in his life.

"Dr. Powers came to us sixteen months ago in the prime of a successful ministerial career, having always left his parishes bigger and stronger than when he came to them. That he might make this parish bigger and stronger was, I know, his most cherished desire. But his life was cut off prematurely, almost before we had come to know him or had come to comprehend the deeper currents of his life.

"I have had many talks with him concerning the affairs of the parish, and his ideals were always high and noble and he was almost impetuous in his haste to advance. We did not always agree, but the points of disagreement were never on the main objects of achievement, but always on details and methods of attaining the desired object.

"And this brings me to the point of mentioning one of the strong points in his character. One could disagree with Dr. Powers and yet retain respect and affection for him. In the heat of public utterance he sometimes indulged in rather caustic comment that would lead the stranger to suspect that he was bitter and intolerant; but a real acquaintance with him revealed a sweet and guileless man who, while he insisted upon having his own say, recognized that there was another side, to which he was always eager to listen. Then, too, when events proved that he had been wrong no man was more ready to acknowledge it. Only a few weeks ago he told me of two occasions in his life when in the consideration of public questions he had, after careful thought, taken pretty positive ground. 'But,' he said, 'events proved that I was wrong.' He was honest, he was broad-minded and he was tolerant.

"As showing that he was more often right than wrong I want to tell what one of the prominent men of our denomination told me some time ago. Powers, he said, would often come out with one of his bold and brilliant statements containing some unusual prediction, and I would say to him, Powers, you are wrong. Then we would good-naturedly argue the matter and in the process of time events developed which of us was correct, and, says my informant, while wrong sometimes he was more often right.

"Graceful writer and eloquent speaker though he was, the great passion of his life was to make this world a better and happier place for every human being, and for that he worked assiduously until the end. If, remembering his earnest and sincere character, I should propose an epitaph it could not be better expressed than in the words of the poet:

" 'Not stirring words, nor gallant deeds alone,
Plain patient work fulfilled the length of life;
Duty, not glory, service, not a throne,
Inspired his life.' "

The second speaker was the Rev. H. A. Abbott, who said: "I have known him for twenty years. No church and no person could come into contact with him without being made better. He has often been misunderstood and misquoted, but through it all showed a Christian spirit."

Dr. LeGrand Powers spoke on "Why I came to love him as a man and as a preacher."

"First: As a man, because he was honest. An honest man is the noblest work of God. Equally true is it that an honest God is the noblest work of man. Of all the men I have known in the ministry, Dr. Levi Powers more than any other worshiped an honest God and was himself an absolutely honest man. There was no guile in him. I criticised him because I believed he lacked the things of policy. But to-day

I am bound to say that he was right not trying to mix policy with honesty and truth.

"He was fair. He could stand criticism and not cherish ill will. I never met any one who could keep so sweet a disposition in the midst of unjust, unkind, and even malicious remarks about him. There is no greater test of Christian virtue.

"I am one of the few men in the Universalist ministry born of a Universalist family and brought up among Universalist people. I never had any of the old thought of damnation to get rid of. But as I came up to manhood I asked myself, 'What use is it to hold that God will save all men eventually unless we also hold that He will bring salvation to men on this earth?' I could not have kept the early Universalist belief of my mother if I could not have joined to it a belief in universal redemption on this earth.

"I came to love Powers as a preacher because he voiced this gospel of saving man here and now as almost no other man in the ministry has voiced it. He had supreme faith in the God of this world—the God of universal service.

"There was in him something of the old spirit of Savonarola and of Nathan the prophet. He rebuked human sin even in high places. No preacher since Theodore Parker has so appealed to the human conscience.

"Some people can't bear to have their sins and shortcomings referred to. They would not like Dr. Powers at any place or any time. But the world needs such men. No man ever set forth in stronger, better terms that pauperism, misery, and sin are bound to come to an end on this earth.

"Universalism to him was something more than talk of going to heaven. It was a challenge to work to make heaven on earth."

Dr. Van Schaick closed the service with the following:

Biographical Sketch

In "Who's Who in America" we find the following brief sketch:

"Powers, Levi Moore, clergyman, b. Newry, Maine, March 21, 1864, son of C. H. L. and Sarahette (Moore) Powers; Maine Wesleyan Seminary, Kent's Hill, Maine, 1881-83; Tufts College and Theological School, 1884-90; B. D., 1890; summer terms of Harvard and University of Michigan; D. D., Tufts, 1905; married Emma Florence Tufts of Somerville, Mass., June 5, 1901. Ordained Universalist ministry, 1890; pastor Foxboro, Mass., 1890-91; Somerville, 1891-98; Buffalo, 1898-1905; Haverhill, Mass., 1905-13; Gloucester, Mass., 1913-19; Trustee Universalist Publishing House, Boston, Mass. Progressive; Mason (K. T.); club, Twentieth Century, Boston; contributor to magazines; lecturer on social and economic topics."

To this sketch we add: Pastor at Washington, D. C., September, 1919, to December 27, 1920.

I propose to-day a brief account of Dr. Powers as truthful as he would make it if he were here. He was unusual, and it would be very foolish and wrong of us to make his picture a conventional one.

Dr. Powers was seven years old when his mother died. He went to live with his mother's father and was fourteen when his grandfather died. He got a small inheritance from the grandfather but, with this exception, he earned the money for his support and for his education.

With him, it was the same story over and over again: Teach—earn money to go to school—study, run out of funds—teach again.

From his mother, he inherited what was worth far more than money—his quick mind and love of learning. His father, still living at eighty-five, was a stone mason, a good man and very religious. He must have been a very determined man, for he brushed aside all the objections to his coming to his son's funeral and made the long journey.

The boy was brought up in a Methodist atmosphere, at a time when Methodism was not as liberal as it is to-day. The good Methodists impressed on him that if he did not have a change of heart and join the Methodist church, he would go to hell. Very often, the boy went to bed nights afraid, but setting his teeth and saying: "I don't believe it and I won't believe it."

Then when he was eighteen, a wonderful thing happened to him: he went to Portland, Me., and heard a Universalist sermon, by that master of preaching, Dr. Henry Blanchard. He found it so clear, so reasonable, so good, that he not only embraced Universalism but wanted to give his life telling about it, to spread the gospel to others who had been bothered and troubled as he had been.

We know well how he did this with clear, powerful speech, apt illustration and ready wit, all of which came from a scholarly mind and a very sympathetic heart.

One of the places he taught was at Egg Harbor, near Atlantic City, New Jersey, in a community of Germans. That is why some of his enemies later declared that he was German, but of course his school was in English.

While teaching he wrote several articles for one of the Atlantic City weekly papers, which so pleased the owner that he sent for him, induced him to resign his school and take a job on the paper. He wrote very good articles apparently, but this part of the work was not as important as getting new subscribers, collecting old bills and securing advertisements. Here he failed. He was one of the most timid and bashful boys imaginable, hard as it is for us to realize it. The owner finally discharged him. It was a catastrophe for him, for now he had neither school nor any other job. Determined not to fail, he asked the owner of the paper if he would keep him on if he would work for his board, and the man consented.

That same afternoon, Powers started out and before night got a ten dollar advertisement and several subscribers. Telling about it long after, he said: "I just simply had to bring the woodchuck home and I did." But this hard sledding got him over his bashfulness. He did such good work that when he left the next fal. to go back to school, the owner-editor gave him $500l He himself declared that this was one of the most valuable parts of his education. He gained confidence. He learned to meet strangers. He had practical business training.

Down in Maine, while still a student, he had great success speaking at a 4th of July gathering. One of

the Washburns, home from Minneapolis, invited him to dinner. "The address was very crude," he said, "but there was enough in it to show promise and to interest Mr. Washburn."

It can be said truthfully that he was successful in his pastorates. This is not to claim that there was no trouble. No man so fearless, so progressive and so independent as Dr. Powers could expect to have everything unanimous, even among Universalists.

He started out in a little church at Foxboro, Mass., where he stayed a year. All his other pastorates were, curiously enough, about seven years each.

In his second charge, at Somerville, Mass., he had a happy time. It was under the shadow of the old college and the home of his future wife. There was nothing against him there except that it was whispered that he was a Democrat—and up in Somerville in those days this was hardly respectable.

In Buffalo, he stayed seven years and did good work building up the church. There was one effort to oust him.

An influential man in the church was John Doe, son of Rev. Richard Roe, well known in the Universalist Church of New York a half century or more ago. John Doe and his sister were generous givers but liked to control. They complained first because Powers said "Holy Ghost" instead of "Holy Spirit," but Powers cheerfully said that if it would make John happy to have him say "Holy Spirit" where it occurred in the scriptures or service, he would do so.

Then McKinley was assassinated, and Roosevelt came leaping upon the scene. Soon he said something which Powers did not like, and he publicly attacked him.

I personally am one of Roosevelt's admirers, but not especially an admirer of all his other admirers. But we all know he said innumerable foolish things. John Doe, son of his Orthodox Universalist father, could not stand the criticism. It was the custom in Buffalo to "hire" the minister annually. The time of the annual "hiring" was at hand.

There John Doe and his sister went and introduced a resolution that Powers be not "re-hired" and that the pulpit be declared vacant.

The church was crowded. Dr. Powers arose and said: "I know how some of you people feel, but before you vote, I want you to remember one thing: John Doe is an honest man. He is doing this because he believes he is rendering a service to the church. Think this over carefully before you vote." The vote was taken; John Doe and his sister stood up alone. Then with a rush the whole church was on its feet in the negative.

Just as we might know, Dr. Powers then walked over and publicly offered John Doe his hand, but it was refused. So incensed was one of the young men of the church at the affront to his pastor, that he burst into tears.

It should be said for John Doe that he contributed regularly to the church all of the time that Dr. Powers was there, although he did not attend, and in that he showed a loyalty to the organization finer than some of us possess.

Dr. Powers' pastorate at Haverhill was marred, or glorified, by the Lawrence strike in the fall of 1912. A recent writer describing it said: "The ferocity and hysteria were unbelievable. It was a shocking revelation of the class conscious savagery lurking collectively in the most amiable and likable of men. It was an experience which prepared us for (a thing which I know seemed terrible to Dr. Powers) the sadistic glee with which the business community to-day gloats over what it calls the 'liquidation of labor,' which in human terms means hundreds of thousands out of work, children underfed, infants dying."

Powers' congregation at Haverhill as a whole did not sympathize with the strikers. They were resourceful people, and many of them employers. But Powers stood there for a principle which now has become a commonplace: "That labor has the same right to organize that capital has."

In the midst of the bitter fight, a hired detective of the owners killed a laborer. Powers officiated at the funeral. Speaking afterward he said: "I had to measure every word. If I had not, I should have had a great riot starting from that funeral." All through it, Powers declared the principle of justice and brotherhood in which he believed.

That he was always fair to rich men, I doubt. That they were unfair in describing him, I know. That the mass of the people are not judicial we all know.

He was virtually forced out of our church at Haverhill. And yet I am glad to say Universalists did it in a big way. "Don't go now," they said. "Wait a year or so until things settle down." But Dr. Powers cut it off short. Either they were with him or against him. There was no half-way business. He resigned.

And yet of the people from far and near who have sought to show love and sympathy in this hour of sorrow and loss, high up on the list we must put the good people of Haverhill.

So we come to Gloucester—associated with John Murray, Judith Sargent Murray, the Sargents and Gilmans—and another noble band of our people.

Here his passion for history, his love of the pioneer days of our Church, when our men "fought with giants," his antiquarian instincts, his appreciation of beauty—all blossomed out in a courageous undertaking to restore the old Sargent-Murray-Gilman house.

To know Powers, one had to know his famous collection of rare editions, ancient manuscripts and pictures, as well as to know some of the radical company he kept.

This old Murray House at Gloucester will always be a monument to him.

Here was another cycle of about seven years. Again the picturesque, the quaint, the unusual, the courageous, the fighting, the loving, sides all show in the record.

What people in Gloucester thought of him is indicated by the announcement of the memorial service arranged there for the 30th.

In Gloucester, he performed that amazing feat of praying for the new city officials at their inauguration, by name, and in a way almost to take their breath away. His prayer convulsed the town, got into the papers, and was circulated all over the country.

Mrs. Powers tells how he lay on the lounge in their sitting-room the day before it happened, laughing. He said: "They have asked me down to pray for them to-morrow when they are sworn in, and I have just thought of what I'd like to pray for." He told it all over and his wife laughed and said: "Why, Levi, you wouldn't do a thing like that!" He wouldn't say then whether he would or not. But the next day he went to the exercises and came home laughing. He said: "Well, for once, I have been honest and prayed for just what people need. When I got there and saw all that crowd, I just had to do it."

He did it. From the mayor down he took them all up by name, mentioned each man's pet weakness to the Lord and begged for help.

There was one, for example, sheriff or city marshal or something, whose duty was to enforce the laws. Powers prayed: "Lord, bless Bill Jones. He needs it. Give him a new backbone. Thou knowest that he is really a good fellow and means to do right. Help him to do it."

That prayer will be talked about in Gloucester long after this generation has passed away. Policemen carried the prayer around in their pockets, cut from the columns of the newspapers. And when they met Dr. Powers on the street, they would laugh and slap their pockets and say: "I've got it." Inquiries came from as far West as California asking if the incident really happened.

It is a great tribute to Gloucester that the next year he was invited to pray again under the same circumstances, and this time he took to the Lord the weaknesses and follies and sins of the electorate, "who got just the kind of officials they deserved and no better."

His trouble at Gloucester came over the war. He did not believe in war. He didn't believe things could be settled by fighting. He was sure they would have to arbitrate after they had finished fighting and killing one another. And so he stood out against war and against our going in.

He had been in Germany. He knew many high-grade Germans and he did not hesitate to say that not all Germans are Junkers. I wish he had known the British better—particularly the English as I saw them for two years at their front in the war. And I wish we might all know the Irish better, both of the north and south. But you all know what would inevitably happen to a man like that in the war.

My friend Edward Eyre Hunt came out of Belgium in 1916—pro-Ally to the core. But he was bitterly attacked as pro-German because he wouldn't say the Germans cut off the hands of the Belgian children. In other words, he wouldn't lie. In war time, it is necessary to join in a mad dervish dance and beat the tom tom or else you are an alien enemy. To discriminate, to attempt to use your brains, to try to tell truth from falsehood, is actually a dangerous proceeding.

But Powers was a Universalist minister, and tried to tell the truth, and suffered for it. To question his patriotism, his loyalty to his country, his real service during the war, was a stupid and malicious thing.

Nothing but the most unadulterated fearlessness would have dared to preach peace as Powers did when the tide set for war.

This Washington pastorate we need not describe. We all know about it. For the denomination as a whole who have an interest in him, let me say, he has done us good in Washington. The call to come here was honorable. His acceptance was honorable. His service was honorable. I have never heard a higher average of preaching than he has given us.

His exploits all over the District of Columbia in his little car made us laugh. His language sometimes made us protest. "Muts, nuts and knaves," applied to Senators, did not fit Washington nor coincide with truth, much as it might please some of our moods. But how humbly he received suggestions as to form or method! How lovable he was! And how adamantine where any principle of justice or brotherhood, as he conceived it, was concerned!

Warm-hearted, impulsive, intellectually able, though often wrong, morally like a Damascus blade of the finest tempered steel, picturesque, unique, sometimes bizarre, stimulating always—something strong, tender, full of light and color, has gone out of our lives with Levi Powers gone away.

The loss we feel to-day ought to be a lesson to us not to want everybody to be alike, not to measure all men by the same yard-stick, but to rejoice in the differences of humanity, to be Universalists, to welcome Paul, or Apollos, or Cephas, as each one comes, and to help each different one develop and use his unique gift.

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THE SERVICE AT GLOUCESTER

SUNDAY afternoon, January thirtieth, a great audience gathered in the historic church at Gloucester to pay tribute to the minister, citizen and friend. Dr. Lee, Mr. Stevens, the organist, and the committee in charge made the service one of high simplicity and splendid dignity. The Rev. J. Clarence Lee, D. D., Dr. Powers' successor as minister of the historic Independent Christian Church of Gloucester, presided, reading the scripture and offering prayer. The memorial addresses were as follows:

Biographical Sketch

The Rev. Lee S. McCollester, D. D.

We are gathered here, friends, in a church that belongs not alone to this parish, not alone to Gloucester, not alone to our state; it belongs to the whole denomination, whose first voice was that of John Murray. The friend whose going calls us here together to-day belongs, not to you of Gloucester and this parish alone, nor to any one of the parishes wherein he has ministered; he belongs to the Church, to humanity, to the cause of faith and the purposes of justice, and we who are here joining in this service are his friends, loving him, perhaps knowing him better than almost any other group in all of the ways peculiar to him, and we have come to join with you in this service of affection and of prayer and of faith. Probably we shall say somewhat the same things, for we all loved him. We shall not say all that should be said of him, for his work is of a lifetime, but we have tried to emphasize or shall try to emphasize certain features of his life to which attention ought to be called, that we may value the many-sidedness of the

man and the multitude of contributions he made to life and faith and religion and progress.

I am to speak a word about his biography. To make complete the life record of such a worker as Dr. Powers it is necessary first of all to make a simple statement of the main facts of his life, and I do it thus:

The Rev. Levi Moore Powers, Doctor of Divinity, was born in Newry, Maine, March 21, 1864. He was the son of C. H. L. and Sarahette (Moore) Powers. His father and one sister, Mrs. Herbert E. Benton, are the only members of this family who survive him.

He was educated in the local schools and from 1881 to 1883 attended the Maine Wesleyan Seminary at Kent's Hill. After this, he carried on his school training as chance was given him until he entered the Theological School of Tufts College in 1886, from which he graduated in 1890 with the degree of B. D. Special courses he also took at Harvard University and the University of Michigan. In 1905, he received the honorary degree of Doctor of Divinity from Tufts College.

He was ordained to the Universalist ministry in 1890, and his settlements were Foxboro 1890-1891, Somerville 1891-1898, Buffalo, N. Y., 1898-1905, Haverhill 1905-1913, Gloucester 1913-1919, Washington, D. C., September, 1919, to the time of his death, which occurred at his home on Dec. 27, 1920. The funeral services were held at his home, conducted by the Rev. John Van Schaick, D. D., a former pastor of the Washington church, and the Rev. Clarence R. Skinner of the Department of Applied Christianity, Crane Theological School, Tufts College, an intimate comrade.

In 1901, Dr. Powers married Miss Emma Florence Tufts of Somerville, who survives him. Of the comradeship between these two, I would only say this—they were comrades in the truest sense, helping one another and loyal to one another with affection, and I think one of the most expressive words of this comradeship is in the letter which Mrs. Powers wrote me when I asked for certain particulars regarding Dr. Powers, and she said: "He tried to shield his friends, to save them from annoyance and from worry, and he tried to shield me by often keeping silent when he knew something would trouble me."

Such are the brief outlines of the statistics of his life, but they give no hint of the richness and variety of his attainments and the constructive purpose of all his efforts. His record at school and college tells very little regarding his passion for knowledge. His first books, found in the house of his maternal grandfather, were the Bible and Pilgrim's Progress. He added to these a copy of the life of Columbus by winning a prize at school. He cherished and studied these volumes just as Whittier, one of his favorite poets, did the poems of Burns bought of a peddler, and from these started Dr. Powers' love for books, which was a life passion.

For the sake of buying a book, he often went without his meals, and when he had mastered a book he would trade it for a new one. He knew books as few men knew them. In his library were old and rare volumes, but he kept none which he did not master, or that did not have some definite merit as age or association or some great message, and his remarkable love for Whitman, which came in the early years at college, led him on to a collection exceedingly rare and complete. In his library were books of travel, history, biography, philosophy, sociology, on every live subject, and with the opinions of all he was familiar. He was one of the best informed men of his time on old and new books and the worth-whileness of the opinions they contained. This meant for him perpetual education, and this was always enriched by his contact with living men and his exchange of ideas with workers and thinkers in all the ranges of activity. A man was a book to read, a course from which to get knowledge.

Likewise, in his travels, he sought the acquaintance of all sorts and conditions of men, in the desire to get material for the solving of the problems of business, society, and religion. More than this, he sought knowledge, not for himself alone, but that he might share it with others. When, for example, in Somerville, he began to develop courses of lectures on men and movements and to gather slides to illustrate his message, it was that he might be an interpreter of history, science and of religion. In a further desire to help, he made his lectures available for use to his fellow ministers, and with little expense to them. All of this was with the one aim to keep alert himself and to send abroad his findings. Some said he was extreme in his utterances, and others said he was changeable in his position. He was both—but this was because he was always moving ahead and always trying to tell his last conclusions. Thus it was that education was, with him, a life-long process, and his desire for knowledge ever more intense.

His ministerial career was of this same earnest quality. He began in a small parish in Foxboro, Mass., and he was here as faithful a pastor as in the larger parishes of his later years. In Somerville, to which he came in 1891, he found a field that challenged him. He followed a strong and faithful pastor, and he also lifted up that church. Here, he began the use of the lantern slides as a means to reach the general public. He took an interest in civic affairs, and here was shown that personal interest in his people which has always characterized his work. Notable as he has been as a thinker and student and controversialist, he has been even more conspicuous as one who sought to be friendly with people. The aged and the distressed, the poor and ignorant, he came close to, and made felt his desire to help.

A member of his Somerville parish once said to me, "He did the unexpected and provoking things and tried us, but he did the kindly, thoughtful, unselfish things, and won our love."

His next pastorate, in Buffalo, came at a time when the country was stirred by social and political upheavals. Into these he plunged. Some misunderstood him, and he, extremely sensitive, thought the good of his parish required that he should leave, for his life-long attitude was that a minister should consider first the good of his church and afterwards himself, rather than his own pleasure, and so he retired from Buffalo. He was, however, mistaken in his own conclusion, for he was performing a splendid service for the church and was just at the beginning of aggressive constructive development, as a religious and

moral leader in the community. At that time there was only a distance of two hundred and fifty miles from Buffalo to Detroit that separated us, but we counted that not any distance, and we appreciated the work for community life which each was trying to do.

His third pastorate was Haverhill, Mass., and again he became a factor in the educational, civic, and industrial life of the city, and in a time when feeling ran high. People might differ from him in his methods, and might not agree with some of his utterances, but his work for the church was one of earnest devotion to the usefulness of the church to the community welfare. It was while here that he made the special study of the homes of Whittier and gathered slides of places connected with his life. Out of this study grew especially his courses of lectures on the history and men of this nation, to which he kept adding up to the end of his life. As in other fields, here was an effort to make his church a religious and educational force in the community, and I believe that in the years to come he will be recalled by multitudes in and out of his parishes as one who gave them a sounder and richer knowledge of the world and human conditions than most churches provide.

When he took up the parish of Gloucester, he entered upon a new and more extended service to his denomination than he or any one else anticipated. Gloucester and this historic church appealed to his love of history and gave him a field of interesting research. The approach of the John Murray Celebrations may have been an impulse, but the old church with its memorials, its continuity of service, its religious heroism, stirred him. He learned new history, and in his mind saw John Murray and his wife moving in all of the religious and social affairs of Gloucester. First interested in the church, he soon became interested in the Murray-Gilman-Sargent House, which had been the home of Mr. and Mrs. Murray during their married life. As a result of this interest, he got together items of history regarding Universalism, John Murray, Mrs. Murray, the house, the Gilmans, and the Sargents, in such a happy and complete way that Gloucester and the Church began to realize as never before what a wonderful Universalist treasure house they had in Gloucester.

Not only was he a careful student of archaeology, but he was a wise administrator of affairs. To him is due the saving of the Murray-Gilman-Sargent House and the organizing of the Board which has the care of the house. It may not be out of place to state that when he went to Washington and when he asked for certain backing from the General Convention, there was an inclination to give the support that he asked for because there was a feeling of confidence in him as an excellent manager of the affairs of an institution. Quietly and persistently, he sought to finance it, and his efforts enlisted the members of the Sargent family, who, by generous gifts and rare personal efforts, helped Dr. Powers carry on the rehabilitation of this ancient residence.

It would be poor appreciation of Dr. Powers and the members of the Sargent family if the preservation and endowment of this house should in any way suffer because of his death. Indeed, it seems to me that the whole Church should rally generously to the carrying out of his hopes. In the splendid celebration of last August, so finely planned and carried forward by the church and people of Gloucester, Dr. Powers was a wise and enthusiastic helper, subordinating himself, but cheering on heartily every constructive plan. In the years to come, this church and Gloucester will speak the name of Powers with appreciation and affection.

When he entered upon the Washington field, he saw hard work and limited equipment ahead, but he welcomed the challenge and hoped to so develop the field and to fulfill himself that he should make glad the church and thankful the people. He had only just begun; he had not become fully understood by all; readjustments were in process, it was too soon to prophesy results; but those of us who knew his heart and devotion knew that his loyalty was steady, his ideals high, his zeal without limit and his good common sense abiding. Through all of his career contradictions appear in his methods, and impulsiveness characterized his movements, so that some opposed him, and many misinterpreted him, but I believe every one was sure that he was honest; that he was a fighter who ever liked the making up of differences between men better than the flashing of the polished swords that made warfare; that he was gentle with the weak and the troubled; that he was tender of his own, exceedingly tender of those he loved; that he wanted to counsel headstrong youth. There was a loyalty that I have often noted, in fact two, though quite similar. One was a loyalty to his profession and the other to his Church. He believed in the ministry and he always sought to influence young men into his own profession. He also believed in the Church as an organization and institution, and he stood by it, although he differed with it in some respects. Critical as he was of the Church and ministry, he never wavered in supporting its ideals and principles, and he never faltered in doing what he felt was best for the progress of the Church.

In his death our whole Church has suffered a real loss. His courage was a wholesome stimulus. His direct and controversial method aroused from a too prevalent lethargy. His loyalty to the welfare of his fellow men and his willingness to work where there was a doubtful chance of success are a challenge to us all. And we appear to say these words because we knew him, and, knowing him, loved him.

> "He is not dead, he is just away.
> With a cheery smile and a wave of the hand
> He has wandered into an unknown land,
> And left us dreaming how very fair
> It needs must be, since he lingers there."

Dr. Powers as a Preacher

The Rev. Frank Oliver Hall, D. D.

Immediately after being graduated from the Theological School of Tufts College, as Dr. McCollester has indicated in his biographical sketch, Mr. Powers became pastor of a church in Foxboro in this state. Now, he had been instructed by the Divinity School in the art of thinking and expressing himself with accuracy, and because writing maketh an exact man, and it is of supreme importance that the teacher and

preacher shall be exact, he was urged for the first few years of his ministry to write his sermons and to use a manuscript, but he had not been in Foxboro very long before he discovered, what most of us do discover, that the small scrap of paper is a barrier between the preacher and his congregation. Mr. Powers would brook no barriers. He therefore was determined that he would do away with his manuscript. Now, that was an extremely difficult task for him, because he loved good literature. He liked a sentence with a bite to it, and you can hardly frame that kind of a sentence extemporaneously. He hated bungling sentences. However, he was determined that he would preach without notes, and one Sunday morning, having prepared himself with unusual care, he went into his pulpit, announced his text and undertook to preach without notes, and in less than five minutes ran into one of those bungling sentences that I am talking about, which all extemporaneous speakers fear and hate, became utterly confused, gave it up, announced the closing hymn and pronounced the benediction, much to his own chagrin, and went home feeling like a boy that had been adorned with a fool's cap and set in the corner beaten. Did I say "beaten?" Then you don't know Levi Powers. The next Sunday, to the astonishment of his congregation, he announced the same text and began on the same sermon, and he had proceeded about ten minutes before he got involved in the same kind of a sentence, and he frowned, gave it up, announced the closing hymn and pronounced the benediction. They asked him not to try it again, but do you think he complied with their request? The next Sunday morning he announced the same text and went on and completed his sermon. I don't suppose that it was a very good sermon, or that he was satisfied, but he preached it and preached it to the end, and from that time on, although he never ceased to write and read his sermons, he became a beautiful extemporaneous speaker. Now, I tell this incident for two reasons, because, in the first place, it throws light upon the man's character—courage and grit which everybody that knew him recognized in him before they knew him very long—and because it has to do especially with the theme that I am talking about—"Levi Powers as a preacher."

Now, the first element in making a good speech is that the preacher shall know how to think. When Abraham Lincoln began to study law in that edition of Blackstone which he found at the bottom of a barrel of waste paper in Springfield, he ran across the word "demonstrated." "What does that mean?" said he. He looked it up and found that it meant to prove beyond a possibility of doubt. He said, "How is it possible for one to prove anything beyond a possibility of doubt?" and somebody put in his hands a volume of plane and solid geometry and he shut up his law book and kept at geometry until he was able to demonstrate everything possible in geometry, forward, backward and all ways. He had learned what "demonstrate" meant, and then he went back to the study of law. He gained the very best education. He said that an educated man is one who can take a subject of thought and hold it up and isolate it and bound it on the north, south, east and west, and come to the right conclusion in regard to it. The man that can do that is an educated man, whether he has been to school or not. The man that can't do it is not an educated man.

Now, Levi Powers was an educated man. He knew how to think. He knew how to think to a conclusion, and to that end he familiarized himself with the best thought of all the ages. That is the first element in the successful preacher, but that isn't enough. One must not only know how to think and think himself to a conviction, but he must have the courage of his conviction when he has one. Does anybody doubt, that knew Levi Powers, that he had the courage of his convictions? Oh, it is easy enough for a person that has a conviction to say to himself: The time isn't ripe to utter this, I must wait and speak my honest thought. That is the excuse of a slacker. Levi Powers knew the meaning of Herbert Spencer's splendid saying when he said, "Whosoever thinks his opinions are in advance of his time, that the hour isn't ripe for that utterance, let him reassure himself that he is a child of the past and parent of the future, and that his thoughts are as children born to him. What, therefore, a brave man sees, he will clearly utter, knowing that if he accomplishes the end he aims at, it will be well. And if not, it will be well also, but not so well."

Dr. Powers had the power of his convictions—not only the power of his convictions, but he was determined that other people should have the same right that he had to utter their convictions. That is the fine thing about Powers. I remember this instance that occurred in his parish in Buffalo. There was always a minority opposed to Levi Powers, and I would have been ashamed of him if there wasn't. Woe unto me when all men speak well of me. Levi Powers was saved from that particular woe in life. In this parish in Buffalo, there were a few people that said he was too radical and his utterances ought not be allowed, and the pulpit should be closed to him, and there was one man that had been there a great many years. He represented only two or three people, but he was bound to have his say, so he got on to his feet to make a speech against Mr. Powers, and a large number of the people were opposed to that speech, and some members of the parish got on their feet and started to sing, but before they had sung more than a few lines, Mr. Powers said: "He has been a faithful supporter of this church and was here before I was, and will probably be here after I go, and he has absolutely a right to express his opinions. Now, if you are my friends, you will give him the same kind of hearing I would want as pastor of the church." He got a fair hearing. The second element is, to be able to think and to have the courage of one's convictions, and in the next place to hold those convictions not simply for the sake of truth and not simply for oneself, but for the sake of the people to whom one speaks. In other words, the successful preacher must have sympathy. There was a certain brusqueness of manner about Mr. Powers that led some people to suppose he was not sympathetic. He was as sensitive as a boy; he never outgrew that boyish sensitiveness. He also had fighting courage, like a boy I picked up from the snow a while ago, who said as I went to him, after he was thrown from his sled and struck a tree, "Oh, I am

all right," and they found he had broken his leg in two places. Well, you might have broken Levi Power's heart, but he wouldn't have whined about it. He had with Jesus a living vision of a good time that was coming, of a commonwealth where we may all live by and by, not as if we were enemies and wanted to hurt each other, but as if we were all sons and daughters living in the father's house. He had that vision, and sometime that dream is coming true, and when it does, we will write the name of Levi Powers among the prophets of the new era.

In a little cemetery in a certain part of Switzerland ten thousand feet about the level of the sea, there stands a tombstone under the shadow of the Jungfrau. It stands over the grave of a Swiss guide who lost his life saving the lives of his party. "Here lies the body of so and so, who died in the performance of his duty," the inscription reads. "He was a good man and a good guide." I know no better inscription to suggest for the monument of Levi Powers, or one that would please him more, "He was a good man and a good guide."

Dr. Powers as a Reformer

The Rev. Harold Marshall, D. D.

Dr. Hall has, in a single sentence, given you the clue which will enable you to understand why Dr. Powers was a passionate reformer all his life, when he said that he held truth not for the sake of truth, but for the sake of people. If you should make a survey of all the great movements for the betterment of life in our own age, you would find hardly one in which Levi Powers was not interested, and for him to be interested meant something quite other and different from what it means to most of us. To be interested in a thing meant to fight for it, and with his clear brain, his insistence on exact knowledge, he would not trust himself even to discuss a subject until he had informed himself about it.

I remember very well when he began to be interested in the subject of "Social Insurance." It so happened that more or less literature concerning that subject had accumulated in my own library. He borrowed it all. I think he kept the best of it. I hope he did, because in his hands it was useful. Perhaps in my library it was largely ornamental, while he wasn't content with merely reading it. He saved his money by that kind of self-denial to which Dr. McCollester has referred, denial of food—and he loved good food—a denial of many of the ordinary comforts. He saved his money until he could go to Germany and study Social Insurance at work, and when the war came he felt he must go again to make sure how it would function and how the whole social machinery for the bettering of the physical life of men, that he had been studying, would work under these abnormal conditions. Some of the others who have spoken and will speak to you this afternoon will remember how he came back from that trip, telling us with a sincerity and a courage that led to accusations of lack of loyalty to his own country and lack of friendship to the countries with whom we sympathized, that that machinery was still working and working efficiently. But those who sat with him at that lunch will never forget the horror and heart-break and dismay with which he told us how it was working for the menace of civilization and the destruction of those causes of democracy that he held most dear. When you accused him of disloyalty because he did not express other people's sympathy, not to say voice other people's prejudices, he was giving you the finest example of his own loyalty to truth, of his own love of exact knowledge, of his own sense that life could be built only by builders and not by bunglers. That was the secret of his power and real service as a reformer.

If you had not heard these splendid tributes to Dr. Powers as a man and preacher, you might never guess that he was a reformer. If I should attempt to tell you the story of all his activities in reform movements, you might fancy that he was only a reformer, bcause there would seem to be enough to absorb any man's time for the thirty years that made up the active career of Levi Powers, but with his love of exact knowledge and of the social problems with which he set himself to deal, he had an industry which puts most of us to shame. This because he had in him this passion for doing things that would not let him rest—a constructive passion that dominated his entire career. When he was a young theological student ready to enter the ministry the examination for ordination was something more serious than it is now. We were still more or less in bondage to theological dogmas and men suspected of heresy did not always fare well at the hands of examining committees. Dr. Powers was regarded as a radical in those days. I happened at that time to be a member of Dr. Miner's church and Dr. Miner was on that examining board, and I recall that the committee held up its decision as to whether it would or would not recommend Levi Powers for ordination to the Universalist ministry. One night Dr. Miner asked me about it, and I said, "Yes, he is radical, but he is a builder and not a destroyer." "Then," said Dr. Miner, "he belongs in the Universalist ministry, never mind what his opinions may be." That was the attitude that he carried through life.

I suppose no man was more heartsick—if he had had less sturdy courage, I should have said more discouraged—over the aftermath of the war, over the reaction that came to us. At a convention last fall, we had a group of younger men who were not only heart-sick but discouraged to the point of being ready to quit unless they could do something sudden and violent to express their reaction against the reaction. The Universalist Church will never quite realize what it owes to the man who for twenty-five years had fought for everything those boys were just beginning to see, and then insisted that they mustn't quit, they must do something braver and harder, they mustn't try to smash things, they must steady themselves and set themselves to the task of building. He knew that revolution is never a process of life, at the utmost it is only the protest of life against threatened death, and so he was a reformer and not a revolutionist.

When he went to Washington, he found the public life of our nation's capital at a lower ebb morally and spiritually than ever before in this generation, perhaps than in any generation since this government was established. It would have been quite natural, with his idealism, with his passion for men, with his

hatred of wrong and outrage, for him to give himself over to a violent protest against what he found. It was because he was a reformer and not a revolutionist that when he was coming back here to his own people, to Boston and to Gloucester, to the people that he loved, he said he wanted to bring the story of some of the obscure services that various departments were doing for the up-building of life, not the story of what was being done to tear down, but what was being done to build up. After the end had come in Washington a letter from him was laid on my desk, written the Saturday before, facing certain problems that had arisen, absolutely clear as to the seriousness of the situation, but going on to say that he was sure that there he had found his greatest opportunity, and there in the years to come he was going to do his greatest work, and then outlining in a few brief sentences the ideals that he had set before him of a church that had been more or less satisfied with itself transformed into a great center of service to the growing life of a great city, capital of a great and growing people. Never a word of discouragement, never a word about the difficulties, never even a mention of the personal sacrifices that it was going to mean for him. We shall not understand Levi Powers unless we realize that in him was that great discontent, that divine challenge of the best to the merely good, that which makes the seed more than the clod. that which sent Abraham out of comfort into the desert and Columbus sailing across trackless seas. He believed that God inexorably means all life and every life to be good, and so he was driven to the task of fulfilling that Divine purpose. That was one of the things that made it very difficult for those who merely attend the Universalist Church instead of being Universalists to understand him. He had made the great discovery. It is a very old discovery in the history of the race and tragically undiscovered for most of us. They who say such things and do such things may not speak our language, but they make it apparent that they are seeking another and a better country, not their own, whose builder and founder is God.

Dr. Powers as a Prophet

Prof. Clarence R. Skinner

It is my privilege to speak a word of Dr. Powers as the prophet. The prophet is one who interprets his time and country in terms of what he conceives to be the highest ideal. The prophet lives spiritually and intellectually in an ideal element, in an element which has been revealed to him, and he lives physically and materially in the world. The prophet tries to reveal to others what he sees; he tries to reveal the world as it is and the world as it ought to be. The prophet is a dreamer of great and terrible dreams of love. His is the towering soul, unbroken by storms, piercing the sublimities of God. He climbs to some star-illumined mountain peak and holds awful communion with the eternities. He sears the sky with spiritual lightnings; he thunders the mighty word. He broods over the broken and bleeding world and would gather it all into his great heart.

Dr. Powers was essentially the prophet. He was primarily interested in seeing life as it should be lived. He was primarily interested in upholding before the world a vision of the world as it might be. He would not accept the comfort and the ease of the priesthood. He preferred to be alone with his vision. He would not surrender his ideals for the sake of popularity. You will understand him better if you will think of a great example of prophecy out of the Old Testament. You remember Elijah, a man who believed in the great Jahveh, the God of Justice and of Brotherhood. The Prophet of the great Jewish ideals challenged four hundred and fifty priests, priests who were willing to sell their souls for popularity and ease; Elijah sommoned these four hundred and fifty priests to build an altar and to call upon their God and to prove their vision, and so these four hundred and fifty priests all day long called upon their God, repeating his name in a frenzy, dancing up and down, invoking his presence, with no response. Then Elijah, absolutely alone, a great figure, tragic, sublime, builds his altar, and he calls upon the true God, the God of Justice and of Brotherhood, and lo, the divine flame visits the altar and consumes the sacrifice! That is the true prophet who stands alone, God-like, unsurrendered, unbent, though the storms of life beat against him.

Dr. Powers would not surrender his ideals for the sake of popularity. He was not disobedient to the heavenly vision. Our friend felt keenly and intensely the sufferings of the world. What a beautiful, almost childlike, heart he possessed! I remember one day when he and I went to hear a lecture by Helen Keller. You remember that marvelous woman who, though blind and deaf, shut away from the world, has nevertheless carved for herself a great career. Dr. Powers and I sat together listening to her strange words, and I looked at him during that lecture and I found the tears running down his face as they would run down the face of some young girl. He had that type of heart which was sensitive to the sufferings of this world, and he fundamentally believed that these sufferings and injustices could be solved only by Jesus! He not only believed in Jesus—oh, we all believe in him—but he had faith that the religion of Jesus was an effective force in the modern world.

Like all prophets, Dr. Powers knew his moments of loneliness. He knew opposition; he knew misunderstandings. Any man who tries to put the teachings of that strange, heroic, terrible soul of Nazareth into practise will know that loneliness, but he will also know God. Dr. Powers upheld that vision of the better world, of a better humanity, of a great, inclusive fellowship, and he fought a good fight for that vision. He put forth the utmost of his brilliant capacities, of his intellectual genius and of his soul in the interest of establishing justice and love. There were those who did not understand so simple, so complete a soul, one who had so little hypocrisy about him, who was so direct and absolutely genuine, but although there were those who opposed him, he never ceased to love all men, and whenever he faced this opposition, whenever he fought for the great divine principles of love and brotherhood against the principles of materialism and injustice, it was with an impersonal and universal spirit. His struggle was not against persons, it was against principalities and powers, and so when there were those who did not understand, who opposed him, he could say, with the greatness of the spirit of

Jesus, hanging on the cross and dying, forsaken by his dearest friends, his very raiment torn from his body—like that brave spirit, he could say, "Father, forgive them, for they know not what they do."

Letter from Winthrop Sargent

Dr. Lee read the following letter from Mr. Winthrop Sargent, of Philadelphia who has worked so intimately with Dr. Powers in the restoration of the Sargent-Murray-Gilman House:

I have your letter of Jan. 6, advising me of the intention to hold a memorial service in the church to Dr. Powers. This is most befitting to his memory and I greatly regret that my health will not permit me to be present.

The Sargent family will forever hold his memory dear. It was his inception that the Judith Sargent home be preserved, that the "Universalists and the city of Gloucester must be brought to their senses," as he expressed it, and—you can, no doubt, hear him say it—if it took his last dollar, he would "see it through." That shows the character of the man—a *Power* in more ways than one, nobleness of purpose, full of energy, a God-fearing man, a character most unique in dealings with the world's work. The Sargents loved his ways, loved his force, and, above all, his integrity and honesty, untiring in his efforts to deal justly with his fellow men.

He saved the Sargent house, when the hour had almost arrived when the interior was to be dismantled and a landmark for the Church and the city of Cloucester blotted out—*nobleness of purpose again.*

I beg to enclose a letter received this day from a companion of Dr. Powers, one who tramped the fields of nature with him for years. What a tribute is here displayed! The Sargent-Murray-Gilman House must have a memorial of some kind, commemorating his love and admiration for that which the house stood for.

May we all emulate the sterling qualities that God gave to the man that we love so much.

Most sincerely yours,
Winthrop Sargent.

Tribute from John Haynes Holmes

Dr. Lee also read this tribute from Dr. John Haynes Holmes:

Mr. Powers was the most honest man I ever knew. He wore his heart upon his sleeve, for daws to peck at if they would, but primarily for men to see and thus make no mistake. It was impossible for anybody not to know where he stood, and what he thought on all questions. To think a thing, with him, was to speak it; to believe a thing, was to do it. He could no more determine his words and actions by calculation of their effects, than he could walk on his hands. In his frankness, his utter independence of conventional opinions and customs, his stark nakedness of self-reliance, there was something at first shocking, then funny, as the unexpected and incongruous is inevitably funny, then positively sublime, as an utterly natural and unspoiled child is always sublime. To know him, to be with him, was to feel oneself suddenly made ashamed of the petty insincerities and concealments which so many of us put on, as a swimmer greases his body, to help us through the buffeting tides of life. This man was *himself*, whatever the cost to himself or others.

It was this essential inner fidelity which made him such a hater of shams and insincerities in other men. To him, as to Jesus, hypocrisy was the first and greatest of all sins. His wrath against selfish politicians and patriots, greedy exploiters of the poor and weak, aristocrats and snobs of every breed, the contented, the narrow-minded, the pious, the respectable and the sanctimonious, was as terrible as the wrath of the Nazarene against the Pharisees and the publicans. He knew what to do with open wickedness, but not with the wickedness camouflaged with the pretense of virtue, save to expose it, and blister it with the fury of his contempt. Bad men hated Powers, timid men feared him; but good men loved him as David Jonathan, with a love that surpassed the love of woman.

This unflinching honesty, often expressed in blunt speech and harsh exposure of deceit, laid Mr. Powers open to the charge of intolerance. I have heard him spoken of as hard and unfeeling. Such accusation would be funny if it were not so false. Like all true men, Levi M. Powers had a heart as big as the universe, and as sensitive as a child's. It was just because he loved so deeply, widely and tenderly, that his soul, lacerated by the sight of wrong, broke forth in utterances of tortured anger. He was a lover of men, if ever there was one—a brother to all members of the human family. The woes of the poor, the struggles of the laboring classes, the horrors of war—all these were his, because they touched humanity, and he felt them as though in his own flesh and spirit. There must be thousands of obscure men and women who remember this man for favors done them by Dr. Powers at cost of time and strength. It was his sense of the inadequacy of the most that he could do to bring solace and relief even to those to whom he gave his hand and heart, that moved him, as every intelligent descendant of Bunyan's Greatheart is sooner or later moved, to espousal of the social movement. In politics and economics, as little as in religion, was he a sectarian; but he was always in the van, serving every radical cause which promised deliverance and therefore more abundant life to humankind. This man "loved much" and therefore was much loved!

* * *

LINCOLN

Chained by stern duty to the rock of State,
His spirit armed in mail of rugged mirth,
Ever above, though ever near to earth,
Yet felt his heart the cruel tongues that sate
Base appetites, and, foul with slander, wait
Till the keen lightnings bring the awful hour
When wounds and suffering shall give them power,
Most was he like to Luther, gay and great,
Solemn and mirthful, strong of heart and limb,
Tender and simple too; he was so near
To all things human that he cast out fear.
And, ever simpler like a little child,
Lived in unconscious nearness unto Him
Who always on earth's little ones hath smiled.

S. Weir Mitchell

The Religion of Lincoln

The Rev. J. Fort Newton, D. D.

CARLYLE said that the religion of a man is the chief fact concerning him, meaning by religion, as he went on to explain, not the creed to which he subscribes or otherwise gives his assent—not that necessarily, often not that at all, since this assertion may come from the outworks of a man, if even so deep as that—but what he practically believes, lays to heart and acts upon, and therefore knows concerning the meaning of the universe and his duty in it. That is in all cases the primary thing in the life of a man, and creatively determines all the rest; that is his religion. It is this primary thing that we seek in Lincoln—what Emerson called "the doing of all good, and for its sake the suffering of all evil"—because there we may hope to find the sources of his power, the secret of his strength, his gentleness, and his infinite patience.

Where is it to be found? Not merely in his use of Bible imagery—though the cadences of the great book echoed in his eloquence—nor yet in his words of good-will to the men of this sect or that; and still less, as John Hay warns us, in "those who, with the most laudable intentions, have remembered improbable conversations which they bring forward to prove at once his orthodoxy and their intimacy with him." No, the religion of Lincoln is to be found in the fiber of his soul, the qualities of his mind, the principles on which he acted, which gave form and color to his character, that is to say, in the open book of his life. He belonged to no church, yet he was profoundly religious, and his faith was so much a part of his very being that one must analyze the man to find it. His mind was so moral, and his morality so intelligent, as Phillips Brooks said, that one can not be set over against the other.

In a recent study of "The Soul of Lincoln," Dr. Barton has brought together in one volume all available testimony respecting the place of religion in the life of Lincoln, doing his work with admirable thoroughness and interpretative insight. Unlike many other Lincoln books, it is no indistinguishable blur in eulogy, blinding us to the real man and his lonely struggle with the deep issues of life and death. It shows the limitations of Lincoln, as well as his power—his blindness to the beauty of nature, his tinge of superstition, his "morbid cautiousness" of mind, his lawyer-like habit of taking nothing for granted. The author sees that one of the greatest facts about Lincoln was his "capacity for growth," to use the phrase of Bushnell; so that what may be said of his religious attitude in one period of his life would not describe him later. When he was a young man his unsettlement of faith was such as often comes to young men who think, and doubly so in his case, remembering the crude theology of the pioneer preachers—though it is not true that he wrote an essay attacking Christianity, but, instead, a paper making plea for the love of God. In the midst of this unsettlement of faith the death of his sweetheart, Annie Rutledge, plunged him into profound sorrow, and made his fight for faith the more ardent and agonizing.

In order to understand the slow, hard struggle of Lincoln for spiritual faith we must know the quality of his mind—a profound and penetrating mind, essentially practical, more contemplative than speculative. Of the skeyey genius of Plato he had none. Emerson he could not understand, except when he talked of the Conduct of Life. For Lincoln the sunny upland where our Yankee Plato walked was an unknown country. By virtue equally of his temperament and his intellect Lincoln lived in a dim, dun-colored world, under a sky as grey as a tired face. He thought as if no one had ever thought before him, and when his mind carried him into that obscurity beyond knowledge he drew back, trusting the reality of the moral law within and the Eternal Will whose way he sought to know. His mind was ultra-conservative, and such a man sees life for less than it is. Naturally to such a mind faith is difficult, and many things which seem clear to others are dim to it. For a mind of this type, when it comes to the edge of thought, three avenues are open—agnosticism, superstition, and faith; and while Lincoln was tempted by the first two, he was wise enough to go forward led by a dim, great Hand.

Despite his struggle and sorrow—perhaps because of them—Lincoln came to a faith of his own, a kind of sublime moral fatalism, in which right and truth will win as surely as suns rise and set. This faith fed his soul and was the hidden spring of his strength, his valor, his unbending firmness, and his patient pity. Holding to the moral order of the world, he knew that truth will prevail whatever may be the posture of the hour. Men may delay it, but they can in nowise stay its slow, inevitable advance. In his moods of melancholy, which were many and black—shadows, it may be, of some pre-natal gloom in the soul of his mother—he threw himself upon this confidence and found rest, not so much in formal prayer, though in later years that became first a necessity and then a habit—as a quiet, inner trust. The spiritual drama of his life—like that of Thackeray—was a struggle to free himself from the clutch of fatalism. At last he won his victory, and he won it through prayer. In the terrible days of the Civil War, when the weight of a nation rested upon his soul, and he was driven to his knees because, as he said, he had nowhere else to go, he learned, not as a theory, but as a fact, that God does hear and help, that He is personal and loving—and, in the awful ordeal preceding the battle of Gettysburg, that it is in Christ that we know what God is.

Was Lincoln a Christian? The question has been much debated, but the answer depends on what we mean by a Christian. If by a Christian we mean one who holds to certain dogmas about Christ—the manner of his birth, the nature of his person, and the works he wrought—then Lincoln was not a Christian. The simple fact is—confirmed by the testimony of those who were closest to him and knew him best—that he did not atain to faith in Christian theology, as that theology was interpreted in his day. But if by a Christian we mean one who honors Christ as the

teacher and Redeemer of men, and who tries, both in private life and public office, to obey what the mind of Christ would command—then Lincoln was a Christian. If to have the spirit of Christ is to be a Christian, then, surely, if ever of any one, we can say of Lincoln that he was "a Christ in miniature," as Tolstoi called him. He had a wise humility, feeling that what he did was done through him by Another; he saw something divine and God-made in every man he met, and was endlessly, foolishly, incredibly, merciful. It is a part of the surprise and grandeur of his life that, with his early scepticism and his growing cosmic piety, he should have been accounted the most Christ-like man who has sat in the White House.

No wonder something of mystery, a sanctity half tragic and half triumphant, lingers about the memory of such a man, who now seems likely to become "a Christ of the new Social Faith of America." As meditative as Marcus Aurelius and as blithe as Mark Twain, as simple as Aesop yet as subtle as an Oriental, a calm, grave, strong man, formidable and sad—he stood in the White House a high priest of Humanity, an awe-struck ministrant in the temple of God performing the rites of liberty, justice and pity—presiding over an offering of blood and fire and tears! A plain, homely, kindly man, he knew that humanity is deeply wounded somewhere and tried to heal it—and of his fame there will be no end.

Editorial Correspondence

From the Southland

THERE is a river comes down from the Everglades, yea, even from the big Lake Okeechobee which is the heart thereof, and it flows into Biscayne Bay, right through the heart of the city. Its name is Miami, which in the Seminole tongue means Sweet Water. But alas, to the Caucasian nose and eye it denies its christening. It was all sweet water once, until it was civilized! The white man came and builded his house along the banks, and threw his dish-water into the stream; he brought his boats, thousands of them, beautiful and costly yachts, and house-boats, and shanty boats, and lined the shores with them, until the Seminole, poling his canoe out from the Savannas and the mangrove jungles, said, "Uh." And the city took unto itself the name of the river, and it too was civilized! And the untutored Seminole in his rainbow costume walked proudly through the streets, deigning to speak to no man, but unto himself he said, "Why?"

And here we have a text for almost anything. But it seems fruitful to a peripatetic philosopher; from it one can wander all the way from the civilized to the primitive and back again, and never break connection with his theme.

I have discovered here an illustration of the process by which mankind moves on to better things, for this once sweet water, and again polluted water, is simply in process of purification to redemption. It is being brought under civilized control, and in the end, which is not so far away as was the beginning, there may be found the "why" of all there is between.

There are few things more picturesque than the dugout canoe, which no white man would venture in, filled with a whole family of Everglade Indians, dressed in garments of so many colors as to put Joseph's coat to shame, all guided by a splendid brave, with a single pole, with all the grace of a gondolier in Venice. It sweeps out from the swamp, a startling picture from the past. Yet it is the prototype of the beautiful steam yacht which is moored to the wharf, or rides at anchor in the bay.

And the dress of these savages who have been tamed is no more startling than the decorations of the human form seen beneath the royal palms or along the bathing beach, yet some are primitive and some are civilized. But looking back to the simplicity of nature, there is modesty, while looking forward into the glass of fashion—what shall we say? I am wondering if there is not some resemblance to the river, which in process of reaching genuine civilization must go back beyond the primitive to make a new start.

We took a ride up the Miami River recently, and we discovered that, as with the city itself, it is a process. All about the city, streets are obstructed with building material, and wonderful structures not yet out of the blue-print stage are in process; it is all one vast confusion of going to be, with just enough of the is to make us understand and be patient. And so it is with the river, which one day will be clarified, and beautiful walks and drives will border it. And it is not so bad now, for, as we turn from the bay into its mouth, on either side the shores are redeemed, and great groves of royal and cocoanut palms embower beautiful homes. Wonderful yachts have come down from the North to swim in these sun-lit waters, and they lie here awaiting their coterie of passengers, then to sweep out into the bay, or beyond, to the broad Atlantic.

Farther along, great bridges open to let us through, and then we are out in the open, the little steamer chugging along past one "development" after another—a "development" meaning a section of land in the suburbs which is being plotted for building lots, and the curious thing about them all is that each one is the only one in direct line of the city's growth, and "you can double your money on them by the time you wish to return home!" But they are beautiful with their well-made streets and abundance of tropical trees which, if they are not already on the ground, are transplanted when even full grown. There is a new world being made right here, but, in making a new and beautiful world, they are making a lot of dirt, and in creating the new of necessity they destroy the old.

Out of the jungle cometh the orange grove, and where the weird mangrove stood up on its many

crooked legs, the cocoanut palm will hang its fruit above the water, and the speedy motor-boat is chasing the dugout canoe into the museum, and the Indian into the happy hunting grounds.

While the civilized strain in me rejoices, the primitive strain, which dies hard, is sad. I like the river that creeps among the mangroves and the grasses; I like the Indians as they proudly face the setting of their sun; I like the jungle with its mystery which only the sharp axe will reveal; I like to see the fish plunging to the surface to gulp the fly which dies and makes no sign! I like the birds, those queer ones, the long-billed, long-necked and long-legged things sitting and dreaming in the shallow water, and those little ones playing hide and seek among the flowers which are clambering up the trees, and those which I see not, but which somewhere in the shadows sing to me. As we climb the river there is unrolled before our eyes the endless panorama of unmeasured savannas, ever renewing its carpet of giant grasses through which creep all sorts of reptilian life. It seems no place for man, yet I am wondering where is the greater content and happiness, in the million dollar house in the city down below, or in the heart of the gaudy Seminole who has just caught a half-grown alligator which he will sell at the alligator farm for enough to make him rich for a day or two!

But the new man is here too. A little farther along he has attacked the jungle and the savanna, and, destroying much, he has made a farm; he has commanded the rich ground to bring forth fruit, and behold, the bearing, vines and trees, and civilization makes the primitive its servant, and the order of progress marches onward.

We came to the Tropical Gardens, where there are many kinds of palms. I used to think that a palm was a palm and that was all there was to it, but when I saw the immense palm leaves or fronds from ten to fifteen feet long, and all a strong man could lift, it struck me that the waving of palm branches and the casting of them in the way must have referred to some other kind, and then I learned that in the Miami region alone there are no less than one hundred and forty different varieties. And they are all beautiful in their own way. I would a good deal rather look at a big patch of saw-palmetto, however, than to try to walk through it!

There is nothing in the whole tree-world so graceful, so perfect in its symmetry, so dignified in its bearing, so unyielding to the storm, so altogether satisfying, as the royal palm. And here they are, with many of the other varieties. They are wild things, but they have been tamed and corralled in this wonderful garden, where the mosses hang, and the cactus climbs, and colors run riot through the foliage.

And right along-side is the chamber of horrors, the Alligator Farm over which "Alligator Joe" presides. I have seen enough alligators to last me all my life—one is enough, and not a very big one at that—so I did not go to the farm; I had been there before, and seen the big ones and the babies, hundreds of them. I would rather sit in the garden and watch "Alligator Joe."

He is a very old Indian with a great thatch of snow-white hair, and he can speak the alligator language, and they know his voice, and that is more than presidents of colleges can do! Next along the river is the Seminole Indian Camp, and it is a glowing picture among the palms, for a couple of dozen, including braves, squaws and papooses, dressed in all their giddy finery, are on exhibition, but to see them at their best we must catch them in their dug-outs on the river, for they are by nature amphibious.

We went on up the river to where the Everglades Canal enters, and there we entered the canal, and left the river to go wandering off into the waving grasses, until lost to our sight.

In general the Everglades canals are rather monotonous; they are big ditches dug through a practically level country, and in the digging the earth and rock have been thrown up on both sides so that even from the top deck of the boat it is about as interesting from a scenic point of view as riding through the Cambridge subway, but with this one advantage: we can always look up and see colorful sky, and there is always the hope ahead of an opening on one side or the other, through which we can look out over several hundreds of square miles of perfectly flat country.

But it is an experience, and that is what we are all trying for. So we were not sorry when we turned back. We can not reach Lake Okeechobee through this water-way at present. It was through another that I got there last year.

It was pleasant floating down stream, and seeing the things we prepared ourselves to see on the way up. I have learned that the only way to see any place is to see it twice; the first time you see what there is to see, and the next time you see it. Yet are there those, and not a few, who imagine they can know a person at first sight, and place him with the sheep or with the goats!

And thus we came down the Sweet-water, and if it did get a little murky as we got into the city, we looked backward through memory to its fair beginning, and forward through hope to the time when the real civilization which is on the way will make it clear and wholesome. The price we must pay for cleanliness is often more dirt. And the city, named after the river, is also flowing on; great as it is in population and wealth and ambition, it is still in process, building the greater city which is to be, and when we are turned aside by obstructing piles of dirt, we are really making way for the beautiful, which has already come, and is coming faster and faster, prophetic of the "Magic City" of the South.

Naturally this optimistic city is the place for an optimistic, forward looking religion, which, without being speculative, keeps pace with the progressive spirit which reigns everywhere, but in building a religion, as in building a city or redeeming a river, there are a good many contradictory exhibits, unless we look through them to what there is beyond, and recognize the stage of process as necessary to fulfilment. The jungle must be cleared before the orange tree will grow, but the man of faith and courage and persistent energy as he first puts his axe into the tangle of savage life, sees before him those golden censors making fragrant the air with their incense.

F. A. B.

The Wisdom of the Workers

III—The Building of Character in the Church School

Carlton Hicks

The true test of a civilization is not the census, not the size of its cities, not the crops, but in the kind of men the country turns out.—*Ralph Waldo Emerson.*

TO me the church school stands for one great principle, *the building of character*, or, as commonly called, Applied Christianity. The success or failure of this system of religious education depends upon the result of its teaching as reflected in the lives of the men and women who, during their formative years, have been its students. In the school of which I am superintendent, this character building is our "job," and we are using every possible adjunct to bring about its fruition.

There are many contributing elements which go to make up the building of character. We start with the knowledge that a perfect life has been lived on this earth by one human being, Jesus Christ, and that, having been lived once, it can be lived again. We try to make all the scholars realize this. I believe in always trying for the highest round in the ladder and getting as near the top as possible. While the scholar will probably not reach the highest rung, he will surely be the better for having tried. He will get something of real value, as a permanent contributing force in his life.

Every subject is weighed in the balance of what it adds to the sum total to be used in our daily lives, now and here, as well as in the future. The result attained definitely places it in our scheme of study.

Of course our foundation stone is our Universalist faith, so necessary in building the highest type of character. Our denominational course of study is utilized as far as possible, but if we find, as the scholar grows, that something else gives better results, we do not hesitate to use it.

In the lowest grades, reverence for holy things, and the initial idea of God the Father and Christ the Saviour is taught. This teaching is amplified in the primary grades, and the foundation for real life work laid in the junior grade is built up through the rest of the school curriculum. The scholar takes up the real and serious work of making life's activities square with his religious teachings. We care not how high-sounding and glorious our professions may be, if they will not stand the acid test of application to our religious teachings they are of no value. Thus we try to get our scholars to be square in their dealings with each other, and honest and straightforward in their relations. We try to imbue them with the idea that true religion is a force for good in their lives, not something to be spurned; to make them realize that, aside from the satisfaction it brings, it is well worth the effort to try earnestly and honestly to live aright.

As guides to the foregoing, we use our Bibles and biographies of great men and women. Here our missionary and community activities are our greatest helps.

We are young in this method, and have made, and expect to make, many mistakes; but, in the short time we have been working, we have seen results which justify our belief that here lies the solution of the future of both Church and country in producing upright men and women. To a superficial observer of our school, a claim of progress in this direction may seem absurd, but to us who have the care of the young people from week to week, the working of this system has demonstrated itself in many unmistakable ways. We shall continue our work, with a firm reliance on our Heavenly Father, and a belief that the building of true Christian character is the justification for the existence of the institution known as the church school.

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THE PARABLES OF SAFED THE SAGE

The Parable of Material Things

THREE women came to my habitation, and they sat them down and spake unto me. And they asked me, saying, When thou art sick, dost thou call upon God or the doctor?

And I answered, I am never sick.

And they asked, What, never?

And I said, Well, hardly ever. It is more than forty years since I have lost the labor of a day through illness.

And they said, But peradventure thou shouldest be ill, wouldest thou call on God or on the doctor?

And I said, I would call upon both.

And I said, Wonderful and Mysterious is this human body, and no man knoweth much about it, but the Physician knoweth a little more than I do. If I have need of his knowledge, I shall not forget that God hath distributed his gifts; neither shall I forget that God hath caused healing herbs to grow out of the earth for the good of such as be sick.

And they said, Thou canst not trust at once in both God and these Material Things.

And I considered how each of them did trust in Material Things as well as in God.

And I said unto the first, Thy teeth are false.

And she said, Thou art no gentleman.

And I said unto the second, Thy sight faileth, and thou puttest thy trust in Spectacles.

And she said, That is none of thy business.

And I said unto the third, Thy hair is Not Indigenous.

And she said, Thou art a brute.

Then spake I again unto them, and I said, Come not to me to rebuke me for my trust in Material Things. And I spake unto the first, saying, Go thou and trust in God till thy teeth grow out again. And I spake unto the second, saying, Go thou and come not back till thou comest with undimmed eyes. And I spake unto the third, Go thou and return to me when thy hair is grown.

And from the manner of their going, I inferred that they loved me not.

THE COMEBACK

Here is the first "Comeback." Who is to be next?

To the Editor of the Leader:

Your short editorial on Lloyd George in a recent issue of the *Leader* has disturbed me more than I can tell. In fact, I am amazed at its animus and fierce hostility toward a great and good man who is handling a perplexing problem with great moderation. We are not surprised when Sinn Fein propagandists in this country seek to foment discord between America and her great ally, Great Britain, but we certainly have the right to expect something different from a publication of the character of the *Leader*. The great majority of unhyphenated Americans recognize Lloyd George to be a great and good man, struggling with all his might to find an equitable solution of a perplexing problem and trying to do justice to both sections of Ireland.

Admiral Sims has told us how the Sinn Fein element was the enemy of the Allies and the friend of Germans during the war, and how many a gallant American lad lies in the bottom of the sea because American ships had to be diverted to watch the treasonable Irish. Ulster was splendidly loyal all through the war. She poured out her treasure, she shed her blood, without stint. It would be the height of ingratitude to turn her over now to those whom she considers her enemies. Sinn Fein Ireland demands absolute independence, with Ulster subjugated and enthralled. Lloyd George wishes to provide home rule for both sections, each with its own parliament. He is not the "oppressor of the Irish." He is anxious to do anything, short of separation from the empire, for the Irish people. The Sinn Feiners block the way with their program of murder and terrorism. They alone stand in the way of peace and prosperity in that unhappy land.

Manley B. Townsend.

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THE SUNDAY SCHOOL LESSON

Charles A. Alden

FEB. 20—THE WISE AND FOOLISH VIRGINS

Matthew 25 : 1-13

The Ever Coming Test

"Every day is a day of judgment," says a note on the meaning of this parable as given in Tarbell's Teachers' Guide. This is decidedly a modern interpretation. It is doubtless on such parables as these that the disciples, with their inherited idea of a Messiah who should restore the temporal throne of Israel, later fastened their hope of Christ's speedy return after his death. Later still many of his professed disciples have thought that he would come but that his coming meant the end of all temporal things, or the destruction of the world. This is the other extreme. We are apt to exceedingly dislike the word "compromise," but what we really mean many times when we use the word is a sane position about half way between two extremes. The rivalry between the extreme materialistic view and the mysticial intangibility is always on. We are prone to condemn the conservatives in religion for going to one extreme, without perhaps guarding ourselves from too close an approach to the other. Our spiritual attitude of readiness for the ever-coming test of his presence, whenever it may come, is the big lesson of this passage of the gospel. The temporal advent in physical form of Jesus does not hold our minds to-day. But have we come to the other that his advent is also a matter of every day? He comes in the hearts and souls of men. Are we among his ready instruments? There is a sane position on this which makes for practical righteousness and avoids extremes. When he shall appear to others has some relation to when he appears in us.

Wise and Foolish

Mark the terms of distinction: not the good and the bad, but the wise and the foolish. All righteousness is wise and strong and just and loving. Those are the four distinguishing marks of God and His kingdom recognized in all religions. Those who are opposed to these things are foolish, and they are also weak, unjust (to themselves as well as others) and follow hatred rather than love.

Jesus does not intend to teach that all life is to be considered as taking part in a celebration of any kind. Yet it is almost remarkable that some one has not based a religious teaching or organized a sect on this one thought. It is another demonstration that one passage alone is not adequate for a religious understanding. Even the teachings of Jesus must be taken as a whole in order to get his meaning. Nor should we spend all our time asleep in waiting for his coming. But the attitude of mind in regard to our readiness for the every-day tests of Christianity should have considerable bearing on how easily we could sleep at proper sleeping times.

Spiritual Reserves

Have you ever known a person who was naturally good-natured but cross and grouchy when the night before had been used unwisely? The reserve of nervous and physical energy had been exhausted. But the lesson is still more striking concerning spiritual reserve power. It is foolish not to have the reserve oil. But after all is there anything to sin of any kind but foolishness? If sinners were wise enough they would not sin. Wisdom means far more than merely apparent intelligence, for some called civilized and educated prove themselves foolish by sinning. Was the German lust for world power anything but foolishness? Is the present delay in nations arranging to disarm anything else? What is the greatest spiritual reserve oil? Has this idea of reserve oil any relation to preparedness as we usually use the word nowadays? Some war illustrations are suggestive although we do not believe in fighting. Reserve forces were an important issue when America went into the war. It was not merely to train enough soldiers to fill the trenches once. The long wait came from having to get sufficient reserves so that the lines could be filled up again after the battles. Reserves are not quickly obtained. It is a matter of some time and much hard work during that time. Physical reserves, personally, come under the same rule. Over-work and it takes time to recuperate. The same is true of spiritual reserves. Yet many a man is trying to live on the religion he acquired by his mother's side, not adding any reserve fuel of scripture study or prayer. Then his supply runs out and he says apologetically, "I am not very religious."

Spiritual Borrowing

Material things can be borrowed, but spiritual things can not be borrowed. Proxies do not go in religion. The man who carries his religion "in his wife's name" doesn't carry any. No one is to blame but yourself if you run short in spiritual reserves. But you must not think you can depend on those who have spent their time and arduous effort in securing their supply to furnish you with these vital things when the crisis of your need comes. Either you possess or you do not. According to your own possession will you meet the crisis. There is in the advice to the foolish virgins that they go buy oil for themselves no suggestion of their inability to buy. This point in the lesson assumes importance because it removes the case from any thought of refusing charity. It is not those unable to secure who have run out, but those who could just as well have been provided. Buying spiritual reserve oil must be taken in the light of the old prophet's words "without money and without price." It is not a commercial aspect of religion. Some have thought that they could buy religion. Some have had the idea that the Church had it for sale. There is no bargain counter in spiritual matters. The Church can point the way to God, but it can never supply the personal experience

of a human soul. Experience is between a soul and its God direct. Middlemen are fading now.

The Lost Opportunity.

Christ comes unexpectedly. The opportunity to stand for righteousness may come at any hour, and you have to answer quickly as best you can. He may come in what seems to be a temptation to do wrong. Not only the wrong, but the right that may be done, is always at hand. How often do we wish we had acted differently in any cause. We simply did not have the reserve of fixed Christian principle with us by which to decide what we would not later regret. As few deliberately do wrong as deliberately "got drunk" in former days. Most folks mean to do the right thing every time, but many of them are "foolish" and most of us are "foolish" sometimes. To have lost the opportunity to attend a wedding does not mean that this wedding was the last. Opportunities for being ready never cease to come during life, here or hereafter. It is not eternal loss of soul, though it is of that one opportunity. Be ready next time. That is more important than to regret the lost opportunity. You can't vote if you don't register, says the state. If you don't register the state disfranchises you. No. You disfranchised yourself. There is no one responsible but yourself. "Be prepared" is a Boy Scout motto that many older boys would do well to adopt.

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MURRAY MEMBERSHIP AND CONSTITUENCY CRUSADE

Since the publication of the last Murray Anniversary Organization Honor Roll in the *Leader* for Dec. 4, 1920, the following churches have reported their Crusade organization:

Denver, Col. Mr. A. W. Colson, General Chairman.

Norwich, Conn. Rev. Geo. H. Welch, General Chairman. Plan of Organization: Executive Committee with each member acting as chairman of sub-committee. Names divided according to best persons to approach one. Committees: 1. Mrs. A. S. Comstock, Chairman. 2. Mr. S. W. Armstrong and Mr. F. S. Young, Chairmen. 3. Mr. E. A. Tracy, Chairman. 4. Mrs. F. S. Young, Chairman. 5. Miss Mary Rogers, Chairman. 6. Mrs. J. L. Oat, Chairman. 7. Mrs. G. D. Fillmore, Chairman. 8. Mr. L. Harold Cobb, Chairman. *Leader* Committee, Mr. Stephen H. Reeves, Chairman. Publicity Committee, Miss Jessie Hill and Mr. A. G. Crowell.

Meriden, Conn. Mr. Willis J. Prouty, General Chairman. Plan of Organization: The Committee will consist of twenty members and the city will be districted. Committees: Mission Circle, Mrs. Frank Bacon, Chairman. Enterprise Club, Miss Louise Kelsey, Chairman. Woman's Circle, Mrs. W. J. Prouty, Chairman.

Mulberry, Georgia. Miss Vera Parker, General Chairman. Committees: 1. Miss Vera Parker, Chairman. *Leader* Committee, Mrs. Hardy Hogan, Chairman.

Rose Hill, Ill. General Chairman, Miss Elizabeth Moore. Registrar, Miss Edna Cummings.

Rumford, Maine. Rev. Allen Brown, General Chairman. Committees: 1. Mr. F. A. Pullman, Chairman. 2. Mrs. C. E. Howe, Chairman. *Leader* Committee, Miss Norma G. Gates, Chairman.

Westbrook, Maine. Rev. H. E. Townsend, General Chairman. Plan of Organization: Nos. 1 and 2 with modifications. Committees: Parish, Mr. Myron Parker, Chairman. Church, Mr. Arthur Varnum, Chairman. Sunday school, Mr. Donald Knowles, Chairman. Ladies' Circle, Mrs. Chas. Bailey, Chairman. Mission Circle, Mrs. J. B. Winslow, Chairman. Clara Barton Guild, Miss Lorine Hendricksen, Chairman. Universalist Comrades, Mr. C. M. Cloudman, Chairman. Y. P. C. U., Katherine Winslow, Chairman. Boys' Club, Mr. George Dow, Chairman. *Universalist Leader*, Mrs. H. E. Townsend, Chairman.

Franklin, Mass. Rev. R. K. Marvin, General Chairman. Committees: Parish, Charles E. Mellen, Chairman. Church Membership, Arthur W. Peirce, Chairman. Sunday school, Miss Elizabeth Randall, Chairman. Ladies' Circle, Mrs. George Mason, Chairman. Mission Circle, Miss Maud Stott, Chairman. Y. P. C. U., Mr. Rodney Fiske, Chairman. Junior Union, Miss Norma Bly, Chairman.

Lawrence, Mass. Rev. C. G. Robbins, General Chairman. Plan of Organization: The pastor with the president of each auxiliary society form the General Committee. Committees: Ladies' Union, Mrs. H. C. Chubb, Chairman. Mission Circle, Mrs. C. G. Robbins, Chairman. Florentia Club, Mrs. W. D. Currier, Chairman. Y. P. C. U., Miss Gladys Glendinning, Chairman. Men's Club, Mr. L. E. Bennink, Chairman.

North Attleboro, Mass. Rev. H. E. Latham, General Chairman. Plan of Organization: Each member of church and Sunday school working to get a new member of church and Sunday school.

South Weymouth, Mass. Mrs. Fletcher Howe, General Chairman.

Worcester, Mass., First. Mrs. Scott T. Pierce, General Chairman.

Elmer, Missouri. Mr. W. H. McDavitt, General Chairman. Committees: 1. T. W. McDavitt, Chairman. 2. J. E. Patterson, Chairman. *Leader*, S. L. McDavitt, Chairman.

Concord, N. H. Mr. Charles H. Chase, General Chairman. Plan of Organization: Committee appointed from the Men's Club to co-operate with the minister.

Mt. Vernon, N. Y. Rev. C. J. Harris, General Chairman. Plan of Organization: Three districts with three committees. House to house visitation at stated time. Committees: 1, M. B. Sloat, Chairman. 2, Mrs. W. M. Powers, Chairman. 3, Mrs. Clarence Holmes, Chairman. *Leader*, Mrs. W. M. Powers, Chairman.

New York City, Washington Heights. Rev. C. J. Harris, General Chairman. Plan of Organization: District parish with two committees. House to house canvass. Committees: 1, F. R. Whitten, Chairman. 2, Mrs. F. N. Withey, Chairman. *Leader*, Mrs. F. R. Whitten, Chairman.

Watertown, N. Y. Rev. H. W. Reed, General Chairman. *Leader* Committee: Judge B. A. Field, Chairman.

Middleport, N. Y. Mr. Frank M. Smith, General Chairman. Committees: 1, Calvin Smith, Chairman. 2, Thomas H. Steen. *Leader*, Miss Mary Johnson, Chairman.

Medina, N. Y. Mrs. Edward Van Dusen, General Chairman. Committees: 1, Mrs. Martin Smith, Chairman. 2. Mrs. John Bland, Chairman. *Leader*, Mr. La Valley Hellenbolt, Chairman.

Ridgeway, N. Y. Mr. Fred Gray, General Chairman. Committees: 1, Mrs. Gustav Straba, Chairman. 2, Mrs. Fleet Canfield, Chairman. *Leader*, Mrs. Rose Oaks, Chairman.

Cleveland, Ohio. Rev. R. H. Dix, General Chairman. Committees: Membership, W. E. Collins, Chairman. Missionary Alliance, Mrs. T. C. Nixon, Chairman. Sunday school, Mr. A. H. Homans, Chairman. *Leader*, Mr. H. H. Henry. Attendance and Advertising, Mrs. L. L. Baldwin, Chairman. Y. P. C. U., Mr. W. J. Magee, Chairman.

Eaton, Ohio. Mrs. Henry M. Young, General Chairman. Committees: 1, Miss Ivy A. Ashworth, Chairman. 2, Mrs. Henry M. Young, Chairman. 3, Mr. W. F. Runyon, Chairman.

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MIGHT BE MUCH LATER

The railroad official invited the stern citizen to communicate his troubles.

"I want you to give orders," demanded the visitor, "that the engineer of the express which passes through Elm Grove at 11 : 55 be restrained from blowing his whistle on Sunday mornings."

"Impossible!" exploded the official. "What prompts you to make such a ridiculous request?"

"Well, you see," explained the citizen, in an undertone, "our pastor preaches until he hears the whistle blow, and that express was twenty minutes late last Sunday."—*New York Central Magazine.*

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

LINCOLN

A log cabin, rude and rough—
This was the house and home enough
For one small boy; there in the chimney place
With glowing face
The eager young eyes learned to trace
Staunch old tales of staunch old men;
In the firelight there and then
The soul of Lincoln grew—
And no one knew!
Only the great and bitter strife
Of later days brought into life
Great deeds that blossomed in the gloom
Of that dim shadowy firelit room.

Annette Wynne.

THE BOYHOOD OF LINCOLN

ALTHOUGH Abraham Lincoln was born in Kentucky and made Illinois the home of his manhood years, he passed most of his boyhood in the southern part of Indiana. A great granite memorial stands on the spot where he was born on February 12, 1809, and another monument marks the place in Illinois where he was laid at rest in 1865. A cedar tree a mile and a half east of the village of Gentryville, Indiana, shows the world the less known but hardly less interesting site of the log cabin that was his home for more than twelve years.

Abraham Lincoln was seven years old when his father and mother, with him and his sister Sarah, moved from their Kentucky home to a new home in the Indiana wilderness, about sixteen miles north of the Ohio River. That was in the fall of 1816. A part of the way the four walked, and a part of the way they rode in a rude cart. They carried little with them, for there had been little in the Kentucky log cabin that was worth taking away. There was no road through the wilderness, and often it was necessary to use the axe to make a passage. There was abundant game in the woods, and the gun of Lincoln's father supplied the family with food. At night they slept on the ground in the forest, with the fallen leaves for a bed.

When they reached the sunny hillside that Thomas Lincoln had chosen for his new home—for he had made a journey for that purpose a few weeks before—there was no shelter awaiting them and no neighbors to greet them. It was easy work, however, to make a shelter—such as it was. A few small logs, barely more than poles, put together in the form of a camp, with only three sides inclosed, made the home of the Lincoln family of four through the winter of 1816-17, and for the following months. With blankets and skins, a hardy pioneer like Thomas Lincoln could get along very well in a camp of that sort, but what a winter it must have been for the mother and the two little children!

By the time of the second winter in Indiana—that of 1817-18, the Lincoln family had a cabin of four walls to shelter them. It was made of unhewn logs, and for the first year or two had neither floor nor window nor door; still, it was better than the camp of poles with its open front. In that rough log cabin the Lincoln family lived until they moved to Illinois in 1830, when Abraham was twenty-one years old.

Meanwhile, during the second year in Indiana, Lincoln met the first great grief of his life in the death of his mother, a remarkable woman, far superior in mind and in strength of character to her husband, Thomas Lincoln. To the end of his days Abraham paid honor to her memory. A year or so later the father married again, and brought a stepmother to the log cabin. She, too, was a woman of fine qualities of head and heart, and the love and care that she gave Abraham and his sister won their hearts.

What was the life that Abraham Lincoln lived between the ages of seven and twenty-one, while that Indiana log cabin was his home? What did he do? What was his work and what was his play? What did he study? What did he wear? How did he look?

There was no lack of things to do. For example, there was always wood to cut for the great fireplace. There was water to be brought from a spring nearly a mile away, for there was no good water near the spot that Thomas Lincoln chose for his house. There was corn to plant and cultivate—almost the only crop that the early settler tried to raise. In fact, Abraham Lincoln had begun to work in the field in Kentucky before he left there in his seventh year. There was all the wild life of the great forest to offer adventures and sport—although Lincoln cared less for hunting and fishing than most boys do. As other settlers became more numerous there was often a chance to work in their fields; but his father usually took the twenty-five cents a day that he earned. There was little enough of the play that the boys of the present generation enjoy.

Abraham Lincoln was ten years old before he learned to write, and even at that age he could not read, for the very good reason that there was nothing for him to read. His first sight of a book came when a wagon broke down one day near the Lincoln home. The travelers had to wait by the roadside while the wagon was mended. A woman in the party had a book, from which she read stories to Abraham and his sister. That opened a new world to the eager boy, and from that time on his zeal for learning burned like a fire in his breast.

In the next few years he was able to go to school for a few terms. In one case he had to walk five miles. His whole school life covered no more than a few months and taught him no more than reading, writing and the simplest things of arithmetic, but in the broader sense he never ceased to study and to learn. One by one he got hold of a few books, and those he read and read again from cover to cover. The first of them were the Bible, Aesop's Fables, Pilgrim's Progress,

Robinson Crusoe, a history of the United States, a life of Washington, a life of Henry Clay, the poems of Burns and the laws of Indiana—a short list but a great one. For years and years those were the only books that he knew, but even if he had been in a great university or near a city library he could hardly have chosen better books than those that came to his hand. A little later he got hold of a dictionary, which he read through carefully page by page.

Those books, and perhaps a few others as the years passed, were all that were to be found at the homes of neighbors for many miles round. He often read as he worked in the fields—or rather, he sat on the fence or let the horse rest at the end of the furrow while he read, although his father or the neighbors could not see how crops could ever be raised that way. One book that he borrowed—the Life of Washington—he read by the light of the fireplace and tucked it into a chink between two logs when he went to bed. That night it rained and spoiled the book, and for three days he worked in the field of the man of whom he had borrowed it, in order to make good the loss.

At the little village, a mile and a half away, the storekeeper took the only newspaper that came to that region. It was published in Louisville. To the store Abraham Lincoln went regularly ever week to read the newspaper. He often read it aloud to the men and boys who gathered there, some of whom could not read. At that store, perhaps from the practise of reading aloud, he first found out that he liked to make speeches and to engage in debates. He often declaimed and argued as he worked in the field or walked in the woods.

He practised writing or did his simple sums in arithmetic with a piece of charcoal or the point of a burned stick on boards or on the cabin floor and walls, and for a time on a wooden shovel that he whittled clean when it became covered with figures. Paper was very scarce and ink so hard to get that when Lincoln first began to use a pen he used one made from the feather of a turkey buzzard and ink from blackberry briar root. Sometimes he wrote with a sharp stick on the white sand along the banks of a neighboring creek.

By the time Lincoln was sixteen years old he was six feet tall, and before the family left Indiana he had reached his full height of six feet and four inches. He had grown fast but not at the expense of his strength, for he was so much stronger than most young men of the neighborhood that he easily excelled them in the rought sports of the time, especially in wrestling.

In winter he wore a hunting shirt and trousers of deerskin and a cap of coonskin, with the tail of the coon hanging down behind. Under the deerskin shirt he wore a shirt of linsey-woolsey—undyed material of linen and wool mixed. He wore no underclothing and no stockings. His boots were of cowhide, or, in dry weather, moccasins that his stepmother made. In summer, until he was well into manhood, he went barefooted.

So Abraham Lincoln lived and grew and worked and studied in southern Indiana for a dozen years. He made his first long journey when he was nineteen years old. Then he hired out at six dollars a month to help take a flatboat down the Ohio and the Mississippi River to New Orleans. Just before he started on that trip he earned the first dollar that he ever received for a single piece of work, by ferrying two men and their trunks from the shore of the Ohio River to a steamboat that was lying in the stream.

A little later the Lincoln family moved from Indiana to the prairies of Illinois. There Lincoln the boy became Lincoln the man, whom all the world honors and reveres—railsplitter, village storekeeper and postmaster, surveyor, lawyer, member of the Illinois Legislature, member of Congress, worthy opponent of the great Douglas, President, savior of the Union, martyr, and one of the immortals. Every American boy can put a finer quality into his Americanism if he reads carefully the inspiring story of that life from the early years in Kentucky and Indiana to the final scenes in Washington.—*John Clair Minot, in Youth's Companion.*

* * *

THE "LOST" PORTRAIT OF LINCOLN

A hitherto unknown portrait of Abraham Lincoln that was painted during his lifetime has been discovered. But in spite of indefatigable efforts extending over the past two years to ascertain its history complete mystery surrounds the portrait. Connoisseurs who have seen it are positive that it is the work of a superior artist, but who painted it and who was the first owner can not be discovered.

In a recent number of the *International Studio* is a description of the portrait and the story of how it was found.

About twenty years ago the Red Lion Inn, a famous hostelry of Philadelphia in colonial days, came into the hands of a restaurant man named Cresap. The bill of sale included all the contents of the inn. Mrs. Cresap, while helping her husband make an inventory of the contents of the building, climbed to an upper attic one day. There, in the dusty, low-ceilinged loft, hidden behind a mass of broken-down, cobwebbed furniture, she happened to notice an old painting that had been ripped out of its original frame. Although she did not consider it to be of great value, she took it to their living rooms over the restaurant that Mr. Cresap conducted in the downtown district.

She placed a cheap moulding round it and hung it on a staircase landing on the second floor, out of general sight. There it hung unnoticed until late in January, 1917, when a young Philadelphia painter, Mr. B. M. Feldman, happened to see it.

A single glance was enough to interest the artist. The picture was in wretched condition, for it had hung in an exposed position by an open window, begrimed with the dirt of fifty years or more, coated and recoated with crude varnish that stood out like beads, and with the canvas slit and almost falling to pieces. It was recognizable as a portrait of Lincoln—but with difficulty.

In spite of its condition, Mr. Feldman saw that he might be able to restore it. Happily, he had had much experience in that kind of work. He hesitated only a short time before buying the prize and carrying it home to his studio.

Mr. Feldman not only restored the picture but *reclaimed* it. As he began to remove layer after layer of the grimy varnish, he saw the richness of the portrait and realized that he must use extreme care. Here was a case, not of commercial restoring merely, but of restoring a valuable historical document. His work upon it consumed all of his spare time for eight months. When he finished the task, the portrait stood out as clear as it had when it left its painter's hands, yet mellowed by the half century that had passed over it. There sat Lincoln.

Who painted this "lost" Lincoln?

There is no answer. The profound dignity of the portrait, its gentle yet firm look, its tenderness and its melancholy, its deep inscrutable eyes—these are as baffling as the smile of the Mona Lisa.—*Youth's Companion.*

Young People's Christian Union

THE DIRECTOR'S DATES

Feb. 13, a. m., Somerville, Mass., First Church; p. m., Malden, Mass.

March 2. Fort Plain, N. Y.

* *

A YOUNG PEOPLE'S DAY SERVICE

About three months ago a Young People's Christian Union was organized in Avon, Ill., many of the members being under the average Y. P. C. U. age. None of them had had any previous experience in any work of the sort.

On Young People's Day, Jan. 30, this new Union took charge of the service. The president of the Union presided, one of the young men read the call to worship, a young lady led in the Lord's Prayer, two young men led the responsive reading and read the Scripture lesson, the regular choir of the church was given a holiday and members of the Union took their places, two of the young men acted as ushers. Every part in the service except that of the organist, and the prayer and sermon, which were given by the Director of Young People's Work, was taken by one or another of the young people, who have had only a very brief experience in Union work. Next year, when they have had more experience, they will be able to take care of every part of the service.

Several things were apparent to me as the result of this service, some of which are here set down for the benefit of those who are interested in the work of the young people in the church of to-day, and in their training for work in the church of to-morrow.

There is a latent ability in the young men and women of the church which even those who see them almost daily and know them best do not suspect. There is a poise, a dignity, a measuring up to the requirements of a difficult task, which are not apparent to the casual observer of these same young people under ordinary circumstances.

There is a valuable training for the young people in such a service because it strengthens in them these desirable qualities, and develops a self-confidence that is not inconsistent with all due modesty.

There is a greater interest on the part of the congregation in such a service than in the regular order with a sermon by the minister, because of the personal interest of the people in those who take part, an interest that is a mixture of curiosity, love and admiration. And the wise congregation will know that the minister has worked harder to make such a service a success than he does when he preaches the sermon.

There is an opportunity in such a service for the exercise of the golden rule, indeed that occurs in every service, but it is especially great when there are inexperienced ushers. Were you ever a sixteen-year-old boy, and did you ever walk self-consciously down the aisle to show some one to a seat, and, when you had reached the pew, turn around and find that the one whom you were trying to serve had dropped into the back seat, or had wandered off to another aisle? And did you blush furiously, and say, "Never again?" "Do unto others as you would have them do unto you."

* *

SEED-SOWING

No small part of the Director's work on this present western trip has been a springtime task of sowing; not an autumn reaping. He has visited a number of parishes in Indiana, Illinois and Minnesota to prepare the way for Y. P. C. U. organization a little later. During Young People's Week, St. Paul, Minn., and Stockton and Macomb, Ill., were visited. Stockton, where Lucy Markley is doing a wonderfully successful work, formed one of the first of this year's new Junior Unions, and, under the superintendency of Mrs. Bert Tiffany, it is doing excellent work. Now the young men and women want a Senior Union, and as soon as certain problems of leadership can be worked out, the organization will be formed. Macomb, which is enjoying the Sunday evening ministry of Rev. Pliny A. Allen ("enjoying" is just the right word, and is not used by way of mere compliment), was visited by the Director on the evening of Young People's Day. Within a week or two there will be a Union there.

It has been good weather for seed-sowing. The Director started on this trip prepared to meet real winter weather, but even in Minnesota, where it stays cold, usually, when it is supposed to, it has been springtime almost every day. While in Chicago, the papers reported a butterfly fluttering around looking for a flower there on the same day that it was snowing in Long Beach and Hollywood.

* *

NEW UNIONS

Rochester, Minn., is a new Senior Union organized during Young People's Week. Palmer and Lowell, Mass. (Grace Church), are other new organizations word of which has reached the Director during this most important week in the Y. P. C. U. calendar.

At the Murray Grove Convention, the Director made up his mind that there must be a new Senior or Junior Union organized for every week in the year. In the thirty-one weeks that have elapsed since the first of July, when the Union's fiscal year began, fifty-four Unions have been organized, and several more are in the incubator stage of development. Thirty-three are Senior Unions and twenty-one are Juniors.

When the Convention at Ferry Beach in 1919 set the goal at the doubling of the membership of the Union inside of two years, it seemed an impossible dream, even though a delightful one. Now there is every indication that the dream will be almost if not entirely realized before we meet in Chicago next July, and certainly will be before the General Convention in Detroit in October, when the achievements of the Murray Anniversary Crusade will be reported, the victories celebrated, and plans made for the next advance.

Stanley Manning.

Avon, Ill., Jan. 31.

For the Quiet Hour

There is no state of mind so holy, so excellent, and so truly perfect as that of thankfulness to God, and consequently nothing is of more importance in religion than that which exercises and improves this habit of mind. *William Law.*

In the first place, the wealth or poverty of our spiritual life is the fruit of our thoughts. No two men live in the same world. You can live in the same earth, or the same city, or the same house—never in the same world. For always the secret intangible fingers of our thoughts are building for us the hovels, dugouts, of the soul, sometimes palaces so beautiful that the dreams of Kubla Khan are mean in comparison. Put Philip II of Spain in the most beautiful gardens that had ever been built on earth, and he remarks, "It gave me content for two minutes." Put Bunyan in Bedford jail, and he lives in spiritual mansions, and sees the gleaming turrets of the Eternal City. For the world you really live in is the world of your thought.

Harry Emerson Fosdick.

We grow accustomed to failure. There is never a success but is built upon a dozen failures. There is no man so wise, so strong, so good, but his path is marked by many a failure. Wise men are not wise enough, strong men are not strong enough, good men are not good enough, to avoid failure; and many a story of failure is sad and tragic enough, and sometimes the failure is a failure of love and friendship and truth, and this is the worst of all. When those we trust betray us, when those we love forsake us, when those we have helped revile us, the failure bites deep into the soul. But one thing stands out boldly against this record of human failure. God never fails. His strength knows no weakness, His wisdom never blunders, His goodness holds no flaw. Father and mother may forsake, human love may prove untrue, but there is no possibility of the Eternal Father ever ceasing to love His own. No sinful man ever trusted God in vain. No weak and helpless one ever found Him to fail. Have faith in God.

The Christian Guardian.

Sunday School Search Lights

(The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.)

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* IT'S TIME! Have you taken your *
* offering for Suffolk? Have you *
* planned for a confirmation class? *
* Have you reported your member- *
* ship to your State Association or *
* to the General Association? *
* * * * * * * * * * * * * * * * * * * *

RESULTS AT SUFFOLK, VA.

Those who saw the above picture in the Suffolk leaflet for 1920, will be interested to know what has become of these boys and girls, all of whom graduated last May. The first boy, counting form the left, is now in business in Suffolk. The second is at St. Paul's Industrial Institute, as are also the first, second, and fourth of the girls. The third girl is married and the third boy is at the Virginia Industrial Institute. The second girl is Hattie Hodges, a typical product of the school. Dr. Jordan came in contact with her several years ago in his work as probation officer. Her father and mother died some six years ago. Placing her in a good negro home, and entering her as a pupil in his school, Dr. Jordan gave her a new chance. Last May she graduated with an average of 94, and 100 in deportment. Nothing except sickness had kept her from her studies. She is now continuing her education in a more advanced institution, saved to useful womanhood by the Suffolk Industrial Institute.

Such boys and girls deserve all we can give them. All our schools are asked to make an offering for the Suffolk School during February or March.

* *

WHAT ARE WE GOING TO DO FOR EASTER?

The first answer that our Sunday school workers ought to make to this question is, "We are going to try to give all our pupils some idea of the meaning of Easter." We can not do this if we wait for Easter Day. All through several weeks before Easter, we ought to be suggesting the thought of this greatest day in the church calendar. There may be opportunities for this work in the lesson period, but it can probably be done best during the opening service of worship. The stories, talks, prayers under the caption "Faith" in Hartshorne's "Manual for Training in Worship," are just the material needed. Buy this book for your superintendent and urge him to make generous use of the material. A series of stories may be arranged from this book for several Sundays ending with Easter Day. Any Sunday school hymnal will contain suitable music. Instrumental selections may be effectively used in the way Dr. Hartshorne describes. The story of the selection is told, or a suggestion of its meaning given, and the pupils are asked to sit quietly and think of what has been told them during the music. The selection is followed by a brief prayer voicing the suggestion of the music. Such work as this preceding Easter will make an impression impossible to be given in one day's program.

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PLEASANT MOUNT PLEASANT

The Mt. Pleasant, Iowa, Sunday school has had an increased enrollment of 50 per cent during the past year. It is still one of the smallest of schools with only twenty-three members but its donations for 1920 are as follows:

Armenian Orphans	$30.00
Japan Mission	7.30
General Sunday School Ass'n.	10.00
European Famine Sufferers	30.91

Little Mary Elizabeth Willits, nine-year-old granddaughter of our former honored superintendent, Isaac P. Van Cise, recently won third prize and $1 for a poem in a contest for children in the columns of the *Des Moines Register*.

* *

MISSIONARY EDUCATION

Miss Earle reports that she has secured the appointment of three additional superintendents of missionary instruction in local schools and that Mrs. Maud Lyon Cary is to be her state superintendent in New York. Mrs. Cary is first-class.

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

(Continued)

Wednesday evening was given over to the subject of "Education of Women in the Orient," and was presented by four women who had been on the Commission to China. It was stated that out of 29,000,000 girls, only three per cent have any modern education. China's "most valuable undeveloped asset is her womanhood." It was again emphasized that with the rapidly changing conditions in oriental countries, where the governments are taking over education, the Mission Schools must be vigilant.

One of the most interesting subjects considered was the "Cultivation of the Home Church in Relation to Foreign Missions," with a subtopic of "What have been the effects of denominational forward movements on foreign missions?" A detailed account of this discussion would, I believe, be helpful and useful.

Another subject presented was "Co-operation in Latin-America." In a concise report it was shown how missionary work is already firmly established in this important group of countries which is rapidly coming to the front.

With the presentation of "Social Problems of the Mission Field," it was said that in Japan the Church faces a big problem and that the open avenue is for social service work. Manufacturers have copied our methods and use our machines, but feel the lack of industrial standards to meet the needs of the workers. Here is "the one big outstanding opportunity open to us in Japan."

The closing paper of the session was on the "Social Ideals of Founders of Foreign Missions," by Dr. Robert E. Speer of New York.

This is but a brief *resume* of a most inspiring Conference. Two hundred and three delegates, and 164 correspondents, speakers, and special guests, making a total of 357, were in attendance, from sixty-five boards and societies, the largest number ever represented. The personnel was most interesting, including men and women from India, all parts of China, Japan, Korea, Africa, and two English and four American representatives from Belgian Congo, West Africa.

Every session opened and closed with devotional exercises; no important step was taken without being considered in prayer. The spiritual atmosphere was most impressive, and big things were brought to pass through reliance in the Spirit and Power of Jesus. The message of the Conference was "Use organization; trust in God."

Alice Coe McGlauflin.

Among Our Churches

Vermont and Quebec Letter

St. Johnsbury.—Rev. Weston A. Cate, pastor of the Church of the Messiah at St. Johnsbury, has aroused considerable interest in this staid old town by his newspaper criticism of the character of the advertisements displayed by some of the theatrical attractions coming to the place and also of some of the films displayed by the local moving picture places. A state-wide movement for the censorship of picture films has been started. * * **Brattleboro.**—The Sunday school of the Brattleboro church is at the present time one of the liveliest institutions we have ever seen. The red and blue contest is on, arousing considerable interest not only among the children but with the older members. We do not believe there is a finer Sunday school in Vermont than the one at Brattleboro. * * **Vernon.**—Incidents which are rather heart-rending to loyal Universalists are taking place at Vernon. For many, many years worship at Vernon has been conducted, at first jointly by the Unitarians and Universalists, and in more recent years entirely by Universalists. The changing of population has brought in many who are not affiliated with the liberal church. A mistakenly generous policy in making the church building a union affair and carelessness in the proper protection of bequests left the institution have made possible a situation by which an attempt is now being made to take the control of the property from the liberal element and devote it to purely evangelical interests. We regret that in some cases this movement seems to be fostered by those who by inheritance and training should be counted among the liberal forces. However, it seems to be the opinion of those who are standing loyally by the liberal cause, that, whatever the outcome of the present situation, liberal preaching will be maintained and the old established Universalist church organization which for more than forty years has been the only spiritual organization of the town will be continued. * * **Morrisville.**—The decidedly young organization of the Morrisville church known as the Y. P. C. U. made its first public appearance in the observance of Young People's Sunday. Every part of the morning program, except the benediction, was taken by members of this organization. Four addresses, the work of the young people themselves, were delivered, which were rather surprising in their grasp of the present day situation in the church. An exceptionally large audience showed the interest of the parish in its young people, and a liberal offering for the home missionary fund of the Vermont and Quebec Y. P. C. U. showed its confidence in the ability of the youngsters to accomplish some things. * * **Ludlow.**—Word comes that Rev. Alvin Smith is likely soon to leave his present pastorate to take up work in another state. With the exception of a year or two spent in Maine, Mr. Smith's entire ministry has been in Vermont. He has served in practically every position in the Convention where hard work has been necessary, for hard work is his middle name. Few men in our ministry have ministered to a wider area or have a broader knowledge of the needs of our Convention than he, and we are certain that none of our ministers has a wider circle of friends. * * **Future Plans.**—The plan instituted two years ago of bringing some leader or leaders of our denominational life into the state and province to meet as many of our people as possible in a tour of our territory seems to be working out with every possibility of success for the present year. Rev. George E. Huntley, D. D., has expressed his willingness to make this trip through Vermont in order to meet our Sunday school workers. It is hoped that similar arrangements can be made with Mr. Manning. The plan at present is to hold the mass meetings to greet these men in connection with the Association meetings which cover all sections of our jurisdiction. Notwithstanding the passing of ecclesiastical authority which the Associations had once, these organizations have always been dear to our people. Probably a larger representation of the Universalists of Vermont and Quebec is possible through the association meetings than in any other way. It is the present plan to hold four huge basket picnics in different sections of Vermont on four days of the same week. Several of our larger parishes have promised to transport their Sunday school pupils and their Y. P. C. U.'s to these meetings in large numbers. * * **The Y. P. C. U. President.**—Some of us older fellows are rubbing our eyes and straining our eyesight trying to follow the multitudinous activities of the Vermont and Quebec Y. P. C. U. president, Earl B. Smith, and his loyal and active band of co-workers. Mr. Smith is associated in business with his father, and the elder Smith says he hasn't had a chance at the office typewriter since Earl took up the presidency of the Union. Certainly we ministers have received an object lesson in the art of advertising and follow up methods since he took hold of the job. The State Board is just completing a campaign for the raising of funds to be spent exclusively in mission work in the home field. It is the first time that we can remember that such a fund has been undertaken, it always being supposed that mission work had to do exclusively with the wild and woolly West or the islands of the sea. As soon as the funds are assured, as they certainly will be, we suppose that the famous Whirlwind Troupe will again be loosed upon the unsuspecting people of Vermont and Quebec. * * **Goddard Seminary.**—The continued success of this distinctively Universalist institution under its new leadership is arousing favorable comment among our people everywhere. Every effort is being made by the principal, Russell L. Davison, to maintain the standards of the school. The athletic teams which met with some handicap earlier in the year because of the raising of the scholarship requirements of athletics, are now giving good account of themselves again. Athletic relationships have been resumed with the Spaulding High School of Barre and with other high schools of the state, under Schoolmasters' rules. The needs of the institution in some ways are becoming evident, needs of increased equipment and better facilities of every sort as well as of increased endomwent. A campaign ought to be and probably will be instituted by the trustees for the raising of funds to place the institution where it ought to be to take care of its increasing constituency. Vermont Academy, sponsored by the Baptist denomination, and Montpelier Seminary, of the Methodist affiliation, are conducting such campaigns with success. It is a foregone fact that Goddard Seminary, of which the Universalist Church has always been so proud, will be equipped as well and established upon as sound a foundation as any institution of similar nature.

George F. Fortier.

Church News and Interests

CHURCH MEMBERS REPORTED IN 1921

Before reported	159
Cincinnati, Ohio	6
Charlestown, Mass.	1
Philadelphia, Restoration	6
Weymouth, Mass., First	4
North Weymouth, Mass.	5
North Attleboro, Mass.	12
Total	193

CHRISTENINGS

Before reported, 29. Stockton, Ill., 6. Total, 35.

Connecticut

Bridgeport.—On Feb. 3 a pleasing musical and literary program was given, after which dancing followed. The purpose of the occasion was to become better acquainted socially. Special motion pictures are given Saturday afternoons for the children. This is a new field of service,

and parents and children of the community appreciate it. The pastor will give a series of Lenton sermons. During 1920, twenty-seven new members were added to the church. More are expected to be brought in through the Crusade. Congregations and the church school are growing. In the latter the system of systematic giving has been adopted. We are following many of the General Sunday School Association's suggestions.

Meriden.—This church has a splendid Junior Y. P. C. U. organized and led by Miss Ruth Downing. On Young People's Day several of the members assisted the pastor in the morning service. Ruth Cameron led the responsive reading. Harold Hagner read the lesson for the day, prayer was offered by Dorothy Booth, and Frederick Morse announced the hymns and received the offering. The congregation was much impressed with the simple, reverent dignity of the young people and realized as never before what the Junior Union is doing for the children and for our Church.

Stafford.—On Christmas eve a supper was served to about seventy-five members of the parish. The supper, as well as the program, tree and games which followed, was much enjoyed. The Stafford church has raised, by voluntary contribution, $95.50 for the Near East Relief Fund. Rehearsals are in progress for the annual church play to be held the last of March.

Illinois

Chicago, St. Paul's.—The golden wedding anniversary of Mr. and Mrs. T. B. Wilson was observed at St. Paul's-on-the-Midway on Jan. 12. Both Mr. and Mrs. Wilson have been lifelong members and ardent workers in this church. There were six children and six grandchildren present, coming from Clinton, Ill., Miami, Fla., and Ann Arbor, Mich. A dinner was served at the church under the direction of Mrs. Bellmain. The center-piece on the table was a bouquet of roses given to Mr. and Mrs. Wilson by the members of the church. Following the dinner a reception was held at the home of the Wilsons, where about sixty relatives and friends were entertained.

Stockton.—Six children were christened in January, one being at the home of its grandparents in connection with their anniversary, the other five at the morning service Young People's Day. At that time the pastor spoke upon "Children, Their Rights to Our Care and Interest." In the evening she gave an interesting talk upon Y. P. C. U. work.

Indiana

Muncie.—The annual church meeting was fine in attendance and spirit, and progressive in outlook. The report of the pastor showed that he had spent a year of intense activity. The church is growing rapidly, new members being constantly added. A Hoover Banquet (the regular "European Ration") is to be served at the Muncie Commercial Club, the tickets being one dollar or more. Professor Purdy, of Earlham College, who has been in Europe all summer, will speak. Mr. Hersey has charge of selling tickets to the people of his parish.

Maine

Bethel.—A chapter of the Universalist Comrades has been formed here. Lewis L. Peck of Lewiston, president of the state organization, was present at the meeting and explained the purpose of the organization and its methods of work.

Westbrook.—The annual parish meeting held Tuesday, Jan. 11, will be long remembered by the large gathering that sat down to the fine banquet furnished by the ladies of the parish. After the banquet Mr. Leroy Rand, Westbrook's historian, was chosen toastmaster. Every department of the church was represented and a report given of its activities. Mrs. A. N. Witham spoke for the Ladies' Circle. Mrs. Myron Parker for the Mission Circle, Miss Frances Smith for the Clara Barton Guild, Mrs. Eugene Plummer and Mrs. Arthur Varnum for the Sunday school, Miss Katharine Winslow for the Y. P. C. U., Mrs. H. E. Townsend for the Cradle Roll, Mrs. Chas. M. Cloudman for the Committee on *Universalist Leader* subscriptions, Mr. Myron Parker for the parish, and the pastor, Rev. Harry E. Townsend, for the Universalist Comrades and the Church. The treasurer reported large financial gains and the different auxiliaries of the church showed in some cases a doubling of membership. It is the ambition of this parish to double its efficiency before Oct. 1, 1921. The pastor's salary was again increased. This parish was represented at the meeting of the Missionary Society at Auburn by five members, and on Jan. 28 three delegates attended the big gathering of Universalist Comrades in Waterville. Sunday, Jan. 30, was observed as Y. P. C. U. Sunday. The local Union had charge of the service morning and evening. The address in the morning was given by Arthur Varnum and in the evening by Miss Dorothy Knight. The day was a most profitable one.

Massachusetts

Brockton.—Rev. George Wilson Scudder pastor. The organizations of the church co-operated in a Yuletide Fair in December which netted over $500. On Jan. 18, the church entertained the Old Colony Association of Universalists. The program committee, of which Rev. B. B. Gibbs was chairman, furnished an excellent program. The theme of the day was the Murray Crusade. Rev. George E. Leighton, D. D., Rev. E. Dean Ellenwood of Woonsocket, R. I., and Rev. W. B. Brigham of Boston were speakers. There was a large attendance and fine spirit of fellowship. On Jan. 19, the Ladies' Circle held a musicale at the home of Mrs. Abbie D. Packard. On Sunday evenings the pastor is giving stereopticon lectures, which have proved popular, drawing large congregations. In January the lectures were on famous dramas, and for February they will be on the following subjects: "The Discovery of the Poles;" "George Washington," "Ireland, the Land of Saints and Song," and "Scotland in Song and Story." Y. P. C. U. Day was observed Jan. 30, when Miss Alice Maddox had charge of the service.

Cambridge, Third Church.—Rev. L. R. Paige, pastor. Japan Sunday was observed on Jan. 23. Miss Matsu Koyama gave a brief address about Japan which was heard with great interest. The Boy Scout troop is very active and celebrated its eleventh anniversary Feb. 11, with a supper and sale. On Young People's Sunday, Jan. 30, the members of the Y. P. C. U. had charge of the service. Two meetings of church members were called recently by the pastor, looking toward an increase in membership in line with the Murray Crusade. Mr. Paige was one of the speakers at the Men's Club Banquet held at Malden, Tuesday, Feb. 1, at the First Universalist Church. A recent sermon of the pastor's entitled "A World Christian" received wide attention in the press. The Community Lecture Course opened Jan. 24. Prof. William Underwood gave a lecture, "Journeys with an Indian," This is a co-operative effort of the men's clubs of St. James Episcopal Church, North Avenue Baptist Church, North Congregational, and Third Universalist Church. About 700 tickets have been sold. A good profit will be made by the clubs, in which each shares equally.

Charlestown.—All the organizations of the parish are active. On account of the location of the church, the opportunity for growth is limited, but what it lacks in quantity is made up in quality. On Jan. 30, the services were in the hands of the young people, and they made the day a complete success. The sermon was given by Miss Elizabeth Lee, of the Publishing House, Dr. Leighton's secretary. In March the pastor concludes his tenth year in the parish, and his forty-ninth year as a settled minister.

Methuen.—Although this church has no Y. P. C. U. Young People's Sunday was observed on Jan. 30. Master Whitney Morgan led in the responsive reading, Miss Ruth Wright read the scripture lesson, and Miss Mabel Richardson spoke on "The Call to Service." The minister made a strong plea for the ministry as a life work. The first three Sundays in February, the Junior, Intermediate, and Senior classes of the Sunday school will study the text book, "Lamplighters across the Sea." The last ten minutes of the session will be occupied by a review test on the chapter studied in which all the classes will participate. Layman's Sunday will be observed on Feb. 13, and many of the plans sent out by the Universalist Comrades will be used. The Mission Circle is studying "The Church and the Community" under the leadership of Miss Nellie Coburn, who attended the Missionary Institute at

Tufts College last summer. At the first meeting of this study questions were assigned from the pamphlet "What Every Church Should Know about Its Community," and interesting facts were brought out about the educational and public health work of Methuen. The minister has recently spoken at three neighboring churches, two of them of other denominations, on "The Bible and Missions."

North Attleboro.—A large number attended the annual parish meeting. The financial reports showed the church in excellent condition. Repairs are to be made on the church auditorium and the ceilings of the parsonage. The Ladies' Social will also install a hardwood floor in the living room. The following officers were elected: Robert Buckley to the standing committee for three years; Miss Emma Grant and Mrs. Carl Hempel for one year; Fred L. Jones, clerk; Fred C. G. Amos, treasurer; Harry W. Goodwin, collector; Elton B. Fisher and Frank T. Westcott, trustees. Carl A. Hempel acted as moderator. The Ladies' Social held their business meeting and supper, when eight new members were added. Six young married couples joined the church.

Norwell.—Although at present we are without a pastor the church is in excellent condition. The pulpit was occupied by laymen during the first four Sundays of January. The following subjects have been discussed: "Forgiveness, a Divine Attribute," "Forgiveness, a Social Necessity," "Followers of the Lord Jesus," and "Worship." On the last Sunday of the month the young people had charge of the service. The attendance has been very good. The Sunday school is very much alive, having four well attended classes with good teachers who attend regularly. The monthly Teachers' Meeting is being tried out with success. Our attendance is increasing, each Sunday one or more new scholars being present. We are conducting a membership and attendance contest which is developing much good-natured rivalry. At Christmas the children gave an Armenian offering of $8.09, which was hung in bright-colored bags on a small tree. We are looking forward to a bright year.

Lynn, First Church.—The fact that there were two Sundays to be observed with special Christmas services gave an unusual opportunity to work out some new and interesting features. On Sunday, Dec. 19, the Sunday school assembled at the church service hour and occupied seats reserved for them in the front of the church. The decorations included a large and brilliantly lighted tree and just preceding the offertory representatives from each class marched to the tree bearing gifts of games, toys, money and clothing, which were later distributed to the Hospital, the Child Welfare House, Neighborhood House, the Boys' Club and the Y. M. C. A. The offering of the school for Armenia was taken, total of nearly $300 being raised. On Thursday, Dec. 23, a beautiful pageant, "The Prophetic Child," was presented by officers, teachers and members of the school. Friday was given over to the Christmas parties of the various departments and the whole celebration was brought to a climax at the morning service of the 26th when Dr. Perkins took as his subject "A Little Child Shall Lead." The collection, amounting to $1391.35, was taken for the European Children's Fund.

Saugus.—On Young People's Day the Junior Y. P. C. U. was in charge of the morning service of worship. Four of the older members, from twelve to fourteen years of age, were on the platform with the pastor. Arthur Goodhue conducted the opening service, call to prayer and responses. Raymond Knox led in the reading of the Psalm. Doris Pratt read the Scripture lesson and Dorothy Cleasby offered the prayer. The pastor made the announcements, chief of which was the statement that the Saugus Juniors had been awarded, for the third year, the State Faithfulness Banner. It thus becomes their permanent property. The pastor preached from the text, "Keep thy heart with all diligence, for out of it are the issues of life." The Junior Antiphonal Choir assisted the regular church choir in one beautiful anthem and Henry Neunzer, Fred Ewart and Lawrence Cleasby, three of the younger Juniors, received the offering. Before beginning his sermon the pastor said to the children, "You have taken your part in the service very reverently and have lifted our hearts nearer to our Heavenly Father and our Best Friend."

Taunton.—Mr. Fred C. Carr of Providence organized a chapter of Universalist Comrades in Taunton, Tuesday evening, Jan. 4. At a subsequent meeting H. H. Shumway, a man of fine executive ability, was elected president, A. H. Ryder secretary, and several committees appointed. A good sized membership is already secured, and an attempt is being made to enlist all the men in the parish. Rev. E. W. Whitney has given illustrated travel talks in Woods Hole, East Taunton Congregational, the Taunton State Hospital, St. John's Episcopal parish house, and later in the Central Methodist Church. Recently the ministers of the Universalist and Central Methodist Churches exchanged pulpits for the first time in the history of these long established churches, and Sunday, Feb. 27, Mr. Whitney will exchange with the pastor of the Grace Methodist Church. The Sunday school is very prosperous, with many new members, and the largest attendance in recent years. Rev. E. W. Whitney is president of the Ministerial Union, comprising the Protestant churches of Taunton, and the surrounding towns. It is making a vigorous effort to improve the moral and religious conditions of the people.

Weymouth, First.—On Tuesday, Jan. 18, the Men's Club held its regular supper in the vestry. After supper, "Stuffy" McInnis of the Red Sox gave a talk on "Baseball." It was well worth while to hear a genuine fellow speak simply and frankly out of his own experience and observation. On Sunday, Jan. 30, the Y. P. C. U. conducted the regular service of the church. Miss Esther Bicknell was in charge and was assisted by Miss Irene Sweet, Miss Ethel Smith, Franklin P. Whitten, Raymond Hollis, and Miss Elizabeth Hall. Miss Ina Leinonen sang two solos and Miss Hazel Our played the violin. Mr. Marble, the pastor, received four new members into the church, one of them by baptism. On Friday, Feb. 18, the Y. P. C. U. is to present the three-act play, "No Trespassing," in the vestry. On Sunday, Feb. 13, the laymen of the church are to conduct the entire service at 10.30.

North Weymouth.—On Wednesday, Jan. 12, we entertained the South Shore League of Universalist Young People at a League Social. The social was in the form of a college meet. It was announced that Tufts College won. There was a large crowd of young people, representing several of the Unions in the League. A special meeting of the parish was held on Wednesday, Jan. 26, and fifty-three new members were voted in. An informal reception was held, an excellent, though brief, musical program was given, and the pastor spoke on the responsibilities of the church in the present crisis. On Sunday, Jan. 30, the Y. P. C. U. conducted the church service. John Dingwall was in charge, and was assisted by Miss Elizabeth Holbrook, Addison Dingwall, Miss Marion Fisher, and Miss Louisa Kittredge. Miss Ina Leinonen delivered a sermonette and Percival A. Ames a violin solo. Mr. Marble received five young people into the membership of the church. The laymen are making plans for Sunday, Feb. 13, when they are to have entire charge of the service.

New York

Cortland.—Since October, 1919, the Sunday school has increased 100 per cent, including active members only, the Y. P. C. U. 50 per cent, active church membership 20 per cent, and the annual income 30 per cent. A Mission Circle has been organized. At the annual meeting of the parish, the treasurer's report showed that for current expenses assets covered expenses. Annual expenses have increased, but many of the parish members have increased their subscriptions, and new ones have been secured.

Rochester.—The quartet, which is considered the best balanced choir in the city, has been re-engaged. A very artistic changeable letter sign was the gift of Mr. Frank W. Lovejoy to the church. On Feb. 2 the preachers and laymen of the city met in our church to consider ways and means of evangelism. Dr. Goodell of New York was the chief speaker. The Woman's Aid served an excellent dinner, more than 125 attending.

Rhode Island

Providence, First.—the church is planning for its centennial celebration April 10, 1921, when Dr. Newton has promised to speak. The organization is in splendid condition financially. This year already over $500 has been pledged for Japan. The new Y. P. C. U. is stepping right along. It is a whole new generation in itself. In the Crusade we are driving for one hundred new members, 60 per cent of whom are already "nailed."

* *

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The General Sunday School Association is hoping to publish a doctrinal catechism in simple and modern phraseology suitable for use with young people. To that end it is desirable to compare all previous publications. Ministers who have published something of this nature for their own use are asked to send a copy to the

General Sunday School Association
359 Boylston St., Boston, Mass.

* *

UNIVERSALIST CLUB OF BOSTON

Don't forget the dinner of the Club which will be held at Hotel Bellevue, Beacon St., Boston, Monday evening, Feb. 14, at 6.30. Dr. Doremus Scudder will speak on "Christian America's Attitude toward Japan." He knows the problems which perplex us in that part of the world, and the solution of them. An interesting musical program has been prepared for the evening. Why not join the Club at this meeting and share in this fellowship of alert Universalist men? Phone or write Mr. V. A. Sears, 53 State St., Boston, telephone Fort Hill 5076, and he will give you full details about our Club.

W. R. Thomson.

* *

ORDINATION OF REV. JULIA M. TOBEY

Rev. Julia M. Tobey, who has been preaching in Central Square and Cicero, N. Y., since September, was ordained in the Cicero Church Sunday afternoon, Jan. 30. The church was crowded, over three hundred people attending the service. The ordination sermon was by Rev. F. W. Betts, D. D., of Syracuse, the charge to the two parishes was given by Rev. H. P. Morrell of Canton Theological School, and the ordination prayer and charge to the minister were by Rev. J. M. Atwood, D. D., of St. Lawrence University, Canton.

Notices

VERMONT AND QUEBEC FELLOWSHIP COMMITTEE

The following business has been transacted by this Committee under date of Feb. 3, 1921: Rev. J. B. Reardon transferred to Massachusetts. Rev. H. L. Thornton transferred to Massachusetts. Rev. D. E. Trout transferred to Massachusetts (effective March 1, 1921).

George F. Fortier, Clerk.

* *

PUBLIC MEETING

Women's Universalist Missionary Society of Massachusetts

First Universalist Church, Lowell, Thursday, Feb. 17, 1921.

Morning session at 10.30. Mrs. C. F. Wescott, District Vice-President, presiding. "Meeting Humanity's Needs," Rev. Clarence J. Cowing. "What Mission Study Gives Us," Rev. A. Gertrude Earle. "This One Thing," Rev. George E. Leighton, D. D.

Luncheon at 35 cents will be served by the "United Workers" of the church.

Afternoon session at 1.30. Rev. Mrs. Nancy W. P. Smith, State President, presiding. Devotional Service, Rev. C. E. Fisher, D. D. "What Mean Ye by this Service?" Mrs. George A. Libby. "The Value of the Mission Circle," Rev. R. Perry Bush, D. D.

Vocal solos will enrich the program. The offering will be received as usual to aid in payment of expenses of the meeting. Your generous gift will be most acceptable.

Trians leave North Station at 9 and 10 a. m. Returning, leave Lowell at 4 and 4.12 p. m.

On arrival by train, take any car moving toward the right in front of the station, *except "Depot and Highlands."* Get off at Hurd St. Church is in sight on right hand side. On arrival by electrics, get off at Merrimack Square. Go through Prescott to Central, to left on Central to Hurd St.—about five minutes walk.

A very genuine welcome awaits all who come, and the program is well worth your attention. You will give and receive great satisfaction by devoting this day to the Public Meeting as outlined.

Grace F. White,
Chairman Public Meetings Committee.

NOTICE

The Midyear Meeting of the Women's Universalist Missionary Association of Rhode Island will be held at the Woonsocket Church, Thursday, Feb. 17, at 11 a. m. Luncheon will be served at 1 p. m., following which the afternoon session will open at 2. The public is cordially invited.

Laura E. Hoag, Secretary.

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Crackling

There is some satisfaction in contemplating that we have got the best of avaricious landlords, and that as long as we remain here there is no one mean enough to raise our rent.—*Sing Sing Bulletin.*

* *

"No, sir," cried the irate parent, "my daughter can never be yours."

"I don't want her to be my daughter," interrupted the young man, "I want her to be my wife."—*Edinburgh Scotsman.*

* *

"Wuz it a good show, Buddie?"

"Naw, only four killed!"—*New York World.*

* *

"Why," said the man who does not care much for poetry, "did the Arab fold up his tent and silently steal away?"

"I suppose," replied the person who always makes a bluff at answering any question, "they had their housing problems in those days, the same as now."—*Washington Star.*

* *

An American who recently visited London was sightseeing on one occasion when a guide took him aboard the old battleship "Victory," which was Nelson's flagship in several of his naval triumphs. The British sailor who was escorting the American over the vessel came to a raised brass tablet over the deck. As he did so he reverently lifted his cap and announced:

"'Ere, sir, is the spot where Lord Nelson fell."

"Is it?" asked the American, blankly. "Well, I am not surprised. I nearly tripped over the thing myself."—*New York Evening Post,*

* *

A captain in the merchant marine who received much commendation for his wonderful courage and endurance during the war was asked to address a meeting in the West. Ex-President Taft spoke first and at considerable length, and when he had finished the audience rose, almost to a man, to leave the building. The chairman sprang to his feet, rushed to the edge of the platform, and called excitedly: "Come back, and take your seats. Come back every one of you! This man went through hell for us during the war, and it is up to us now to do the same for him."—*Christian Register.*

* *

An old colored man in an optician's shop gazed in wonder at an extraordinary looking instrument. After a long struggle with his curiosity he was vanquished. Turning to the optician, he asked, "What is it, boss?"

"That is an ophthalmometer," replied the optician, in his gravest manner.

"Sho!" muttered the old man to himself, as he backed out of the door, his eyes still fastened upon the curious-looking thing on the counter. "Sho! dat's what I feared it was!"—*Harper's Magazine.*

THE BOOKS BEING TALKED ABOUT

While this selected list of books can not include all the most worthwhile current publications, the converse is true—that all books listed in it are, for one reason or another, significant. Not only private buyers, but neighborhood libraries and reading clubs—which often must buy carefully—will find it of value in making selections for purchase.

FICTION

A Poor Wise Man. By Mary Roberts Rinehart. $2.
The labor problem as a background for a delightful love story.

No Defence. By Gilbert Parker. Illustrated by C. D. Williams. $2.
A romantic tale of an Irish gentleman and his love, staged in Ireland, England, the West Indies, and America in the days of the French Revolution.

The Trumpeter Swan. By Temple Bailey. Illustrated by Alice Barber Stephens. $1.90.
A pleasant romance presenting a bred-in-the-bone Virginian hero and heroine of spirit and charm, the center of a group of attractive Southerners.

Erskine Dale, Pioneer. By John Fox, Jr. Illustrated by F. C. Yohn. $2.
A tale of color, charm and thrill of southern pioneer folk of Revolutionary times.

The Devil's Paw. By E. Phillips Oppenheim. Frontispiece by H. Weston Taylor. $1.90.
Another of the author's novels of intrigue, the story of the bold plan of some English Labor Party leaders to throw England into chaos in the third year of the war.

The Top of the World. By Ethel M. Dell. $2.
A story of passionate love and intrigue in a South African setting.

The Valley of Silent Men. By James Oliver Curwood. Illustrated by Dean Cornwell. $2.
A stirring tale of hardihood, daring, and love set in the Canadian Northwest.

Black Bartlemy's Treasure. By Jeffery Farnol. $2.15.
The romantic adventures of treasure seekers on a quest for a hidden fortune.

Main Street. By Sinclair Lewis. $2.
The vividly realistic story of the encounter of an idealistic young college-bred woman with small-townism, set in Minnesota but universally true.

The Age of Innocence. By Edith Wharton. $2.
A brilliant re-creation of the New York of the '70's.

Moon-Calf. By Floyd Dell. $2.25.
A significant first novel of the biographical type portraying the reactions to life in the middle West of a youth of humble origin, a dreamer and idealist.

Potterism. By Rose Macaulay. $2.
A clever and witty English novel, a portrayal of philistinism in modern society, directing its chief attack against the popular newspaper.

Mary Wollaston. By Henry Kitchell Webster. $2.
A tremendously real picture of a fine sensitive type of present-day young woman.

Caliban. By W. L. George. $2.
A condemnation of the blind, mistaken spirit of materialism of the age, conveyed through the story of the rise of a yellow journalist.

Captain Macedoine's Daughter. By William McFee. $1.90.
The story of a girl of questionable antecedents, a compelling book pervaded with the haunting mystery of the sea.

Woman. By Magdeleine Marx. Introduction by Henri Barbusse. $1.90.
A courageous novel presenting a psychological study of womanhood.

The House of Lynch. By Leonard Merrick. Introduction by G. K. Chesterton. $2.50.
The struggle of an artist against the domination of his father-in-law's millions.

NON-FICTION

The Outline of History. By H. G. Wells. 2 v. $10.50.
A subtly written philosophic discussion and an interpretation of the facts of history from Wells' viewpoint.

The Autobigraphv of Andrew Carnegie. $5.
Sufficiently frank self revelation to put the reader on intimate terms with the narrator.

Memories of the Empress Eugenie. By Comte Fleury. 2 v. $7.50.
A dignified and restrained biography constituting a history of the Second Empire, as seen from the inside.

Steeplejack. By James Gibbons Huneker. 2 v. $7.50.
An intimate and unconventional autobiography of the critic and author—a personally conducted tour through the literary and artistic "Who's Who" of the past fifty years.

Margot Asquith. By Margot Asquith. 2 v. $7.50.
The frank and fearless autobiography of the wife of England's former prime minister abounding in reminiscences of figures distinguished in English society.

The Story of Opal: the Journal of an Understanding Heart. By Opal Whiteley. $2.
The diary of a little girl during her sixth and seventh years revealing her joyous response to the world of nature.

Roaming Through the West Indies. By Harry A. Franck. Illustrations from photographs by the author. $5.
Another delightful record of another "vagabond" trip, this time in company with Mrs. Franck.

The Greatest Failure in All History. By John Spargo. $2.50.
Mr. Spargo's fourth book on Bolshevist Russia and indictment of Bolshevism based upon its own official records.

Mind Energy: Lectures and Essays. By Henri Bergson. Translated by B. Wildon Carr. $2.50.
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